

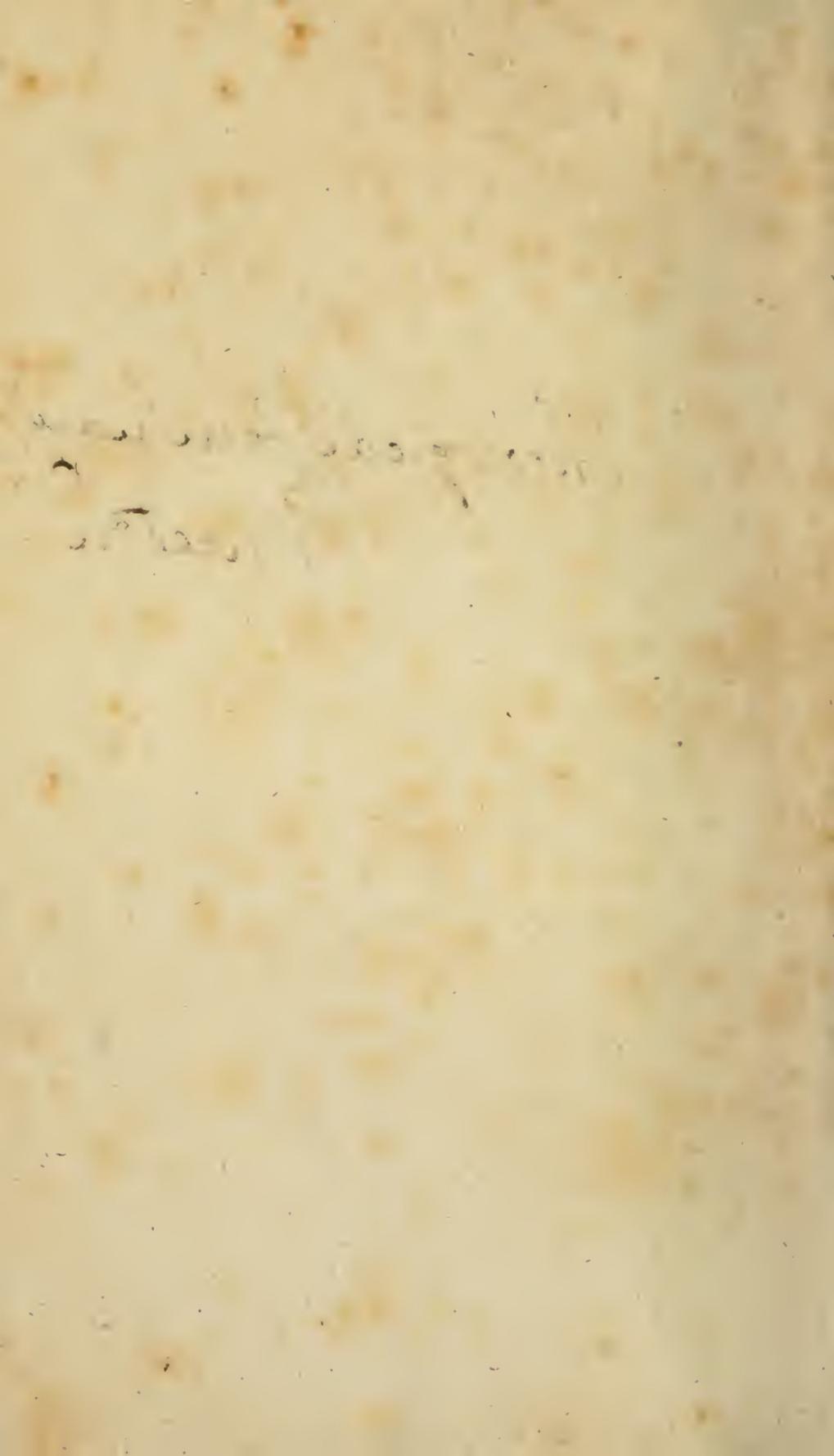
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VINDICIAE HEBRAICÆ.



W. B. Pellow.

VINDICIAE HEBRAICÆ;

OR,

A DEFENCE

OF THE

HEBREW SCRIPURES,

As a Vehicle of Revealed Religion:

OCCASIONED

BY THE RECENT STRICTURES AND INNOVATIONS
OF MR. J. BELLAMY;

AND IN

CONFUTATION

OF

HIS ATTACKS ON ALL PRECEDING TRANSLATIONS, AND ON THE
ESTABLISHED VERSION IN PARTICULAR.

BY

HYMAN ✓ HURWITZ.

כל אמרת אלה צריפה מנו הוא להסימן בז : אל
תוטף על רבריו פניויכים בז ונכזבת :

PROV. xxx. 5, 6.

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ADVERTISEMENT.



THE greater part of the following Work was written immediately after the appearance of Mr. BELLAMY's New Translation: but, as the interest of the subjects treated therein is not of a temporary nature, it is unnecessary to state the various circumstances that have delayed its publication to the present time.

Every word of God *is* pure; he *is* a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

PROV. xxx. 5, 6.

Movent mihi stomachum Grammatistæ quidam, qui cum duas tenuerint (vel tenuisse sibi videantur) vocaborum origines, ita se ostentant, ita venditant, ita circumferunt jactabundi, ut præ ipsis eruditos, quotquot antea operi institerant, pro nihilo habendos arbitrentur.

Picus Mirand. in ep. ad Herm. Barb.

PREFACE.

IT is well known, that sundry Deists have attempted to justify their rejection of sacred Scripture, as inspired writings, on the pretext of their incompatibility with the attributes of the Great Being, under the sanction of whose name these writings were delivered. In proof of this assertion, they have fastened on various passages of the Bible, which *they* consider as either immoral, or false, or self-contradictory, and which, if such, cannot possibly have been dictated, or authorized by a Being of infinite wisdom and holiness. Now, let us suppose ourselves reduced to the following dilemma!—*Either*, the Deists are in the right, and the Bible an impious forgery: (for what less than impious can the forgery of the name of God be?) *Or*, all the Translators and Commentators of the Bible for the last two thousand years, and more, including in each successive generation men of profound learning, zealous

industry, and the most extensive opportunities of information, have all conspired in the same gross blunders, with the single exception of one solitary individual, who has started up amongst us within the last ten or twelve years. Suppose, I say, that there was no third assumption possible, but that the one or the other of these two must be admitted; is it not evident, that in this case the truth of the Bible, and of the religion founded on the belief that the Bible was inspired by God, would rest entirely on the *chance*, that this one individual, of no eminence either as a general Scholar, or as an Hebraist, without any pretension to supernatural aid, and without any new sources or opportunities of information, should have discovered a new sense for each and all of the passages in question,—a sense never dreamt of by any of his numerous predecessors for the last two thousand years? And that in each of all these passages he should be in the right, nay, manifestly and demonstrably be in the right?—Add, too, that the points in dispute are not subjects of science, or of experimental philosophy, or even of history; for in these it is *possible* that new discoveries might be made suddenly, subverting all former theories, or that new documents might have been drawn forth from some Herculaneum, or other

hiding-place—No! It is a mere question concerning the meaning of words and sentences in a dead language, having on the one side all tradition and all prior authority, and on the other side a solitary individual's own assertion, in opposition to all.—If this be an accurate statement, is it not—but why should I put it in the form of a question?—it *must* be evident to the commonest reflection, that, in this case, the truth and divine origin of the Bible would rest on a *fraction* of probability so incalculably small, or rather an improbability so gross and glaring, as to be equivalent to a proof of the contrary. The very defence would betray the indefensibility of the cause; and the original Bible in the Hebrew language, is not, and could not be a fit vehicle for a religion intended for *all* mankind, even were it such for the Hebrews themselves, during the period that the language of the Bible was still a living language. Consequently, it could not have been chosen by God; and its claim to divine origin must be false, grounded either on delusion, or imposture, or on both combined.

Now this is the fair statement of the case, which Mr. J. Bellamy, in his Biblical Criticisms, in his Translation (as far as it has proceeded,) and in the notes accompanying it, has placed

before the public, concerning the sacred writings of the Old Testament. And, here let it be observed, that the object of the present disquisition is not to demonstrate, that the Established Version in particular, or any other earlier or later translation, is wholly free from inaccuracies,—for of what work of man dare this be affirmed? But the object of this inquiry, as far as the merits or demerits of the Translations are concerned, is to exhibit proof that Mr. Bellamy's charges are, first of all, grossly *exaggerated*, both as to the number and the importance of the asserted mistranslations. Secondly, that his charges are no less grossly misplaced as to the particular instances. And, lastly, that the rendering, which he has substituted or proposed, is devoid of all probability, logical, philological, or grammatical; and demonstrates, in conjunction with his criticism and annotations, his utter unfitness for the task which he has presumptuously undertaken—demonstrates, in short, the old truth,

That fools rush on, where angels fear to tread.

Yet, obvious as the weakness of Mr. Bellamy's attempts is, and must be to every Hebrew Scholar, and though his erudition and critical acumen are manifestly in inverse proportion to his vanity

and self-opinion; there are in the circumstances of the present times, and in the awfulness and deep interest of the subject itself, not only adequate *motives* for the following work, but likewise opportunities, (which the author trusts will not appear to have been neglected by him,) of conveying information, and opening out views respecting both the Scriptures and the character of the ancient language in which they were composed, that may prepare the mind of the reader for perusing the one, and perhaps for studying the other, with increased interest; and which may arm the serious inquirer against more formidable, though less insidious attacks, than those which form the ostensible subject of this treatise.

In an age so replete with innovations as the present, when ploughmen turn politicians, and low mechanics theologians—when lawless ruffians aspire to be legislators, and desperate knaves to be statesmen—when the most profigate and vile set up as teachers of morals, and audacious blasphemers as instructors in religion—it is, perhaps, too consistent with the spirit and character of the times to excite wonder, that a gentleman, gifted neither with any very transcendent ability, nor, to judge by his writings, of any extraordinary erudition,

should attempt to translate the most sacred and most difficult book that the religious world possesses. In an age, too, when the words of the prophet, **ירְחָבוּ חֲנֹעַר בָּזָקָן וַתִּגְאַלֵּה בָּגָבֶד***, are verified—when beardless boys assume superiority over hoary age, and the base and worthless over the good and honorable—when detraction and calumny assail every thing that is noble, wise, and venerable,—in such an age, it may even fail to excite our wonder, that such a Translator should think it his duty, whilst translating a work that teaches the purest maxims of morality, brotherly love, and charity—to abuse and revile the learning of all his predecessors, whether Jews or Christians, who have been engaged in a similar undertaking. But though from our familiarity with strange phenomena, the conduct in question may not *surprise* us, it is nevertheless highly mischievous, and therefore reprehensible. Nay, from its very conformity with the temper of the age, it the more requires exposure and reprehension, as being more likely to find applauders and advocates.

It is well known, that by far the greater part of Christians and Jews derive their reli-

* Isaiah iii. 5.

gious knowledge from the translations of the sacred writings. Unable to approach the original fountain of truth, they drink of its invigorating waters by means of aqueducts; entertaining a well-founded confidence, that the translations, however they may differ from each other, or from the original, in difficult passages, or in unimportant points, convey, substantially and in ~~the~~ main, the word of God. Destroy this confidence, persuade them that the translations are full of errors and inconsistencies, and you deprive them at once of their religion. When, therefore, Mr. Bellamy, the author of the New Translation, so repeatedly charges all existing translations with errors, inconsistencies, and contradictions, and with containing "*passages that deny that God is a being of love and mercy;*" and, "*accounts of things that are as opposite to truth, as light is to darkness*"—he doth, as far as his influence extends, a most serious injury to religion. Such, at least, is the tendency of his publication; and that such too will be the *effect*, may well be feared, when we reflect in how many instances the weakness of the writer is made up by the previous inclinations of the reader. For can it be supposed that, with such impressions, the illiterate classes of society will continue to practise religious tenets derived, as they are told, from such corrupt

sources? Is it not more likely that they will reject them altogether? Or, is Mr. B. so infatuated as to imagine that having once destroyed the authority of established versions, mankind will give greater credence to his whimsical interpretations? Will they believe him inspired? or that he possesses more wisdom and learning than all the learned of former ages? Assuredly they will not: and consequently they will be deprived of all religious instruction.

Great as this mischief is, it is not the only one that may be apprehended from his writings.* Mr. B. indeed tells us, that the chief aim of his labors is to defeat Deists, and to promote the sacred cause of religion; but I hope to prove, in the following work, that so far are his writings from being calculated to produce such desirable objects, that they rather tend to produce the contrary effect. Whatever, therefore, his motives may be, they cannot justify the means he has taken; and I must tell him in the language of a Hebrew Philosopher, “**כונתך רציה אבל מעשך אינם רצום**” Intentio tua accepta est, sed opus tuum non est acceptum.” Further, that he has proved the truth of the proverb, that a bad advocate often spoils the best of causes; and that blundering officious-

* See Chap. iii.

† Cozri, pars. 1.

ness is equally detrimental, whether it intends to injure or to benefit.

To counteract the mischievous tendency of Mr. Bellamy's publication, is the object of the following sheets. I hope to prove to the satisfaction of the reader—First, that after the intellectual labor that has been bestowed on the Sacred Books for the last two thousand years, there is very little probability of our finding out any truth, or point of doctrine, not known to our learned predecessors. Still less probable is it, that any man should now discover in them an entire new sense.—Secondly, that Mr. B.'s attempt to give a new sense to various parts of Scripture is not only absurd, but replete with dangerous consequences to religion.—Thirdly, that the serious charges which he has brought against former Translators and Commentators, and their important works, are unwarranted and groundless.—Fourthly, that whilst he charges others with inconsistency, he is himself most inconsistent, always reckoning on the ignorance of his readers, and often quoting works which he never could have read.—And, lastly, as has been already stated, that he has committed so many gross errors in those few books which he has already translated, as to prove most clearly, that he is totally unfit for the important task which he has undertaken.

How far I may have succeeded, will be for the candid and impartial reader to decide. Should I be found in error, I am open to conviction. For I write neither for fame, nor for literary conquest; but from a sincere regard for truth. As for Mr. B. himself, when I consider the courteous manner in which he has hitherto treated his opponents, especially the learned Critic who reviewed his *Genesis* in the *Quarterly Review*,* I cannot expect to escape the vengeance of his polite pen. To spare him therefore the trouble of unnecessarily using some of his favorite epithets, I tell him now, that I am neither “a hired writer,” nor a “*judaizing Jèw*,” nor “an advocate of errors,” nor “a publisher of Bibles,” but a plain simple man, who reveres his religion, without pretending to arraign the faith of others, and chiefly zealous to maintain the foundation common to all;—a man who loves truth, let it come from what quarter it may;—and who is known only amongst a limited circle of acquaintances and friends, by the unadorned name of

HYMAN HURWITZ.

* See Mr. Bellamy's First and Second Reply to the Quarterly Review.

VINDICIAE HEBRAICÆ.

CHAP. I.

ON THE IMPROBABILITY OF DISCOVERING AN ENTIRE NEW SENSE IN SCRIPTURE, AFTER THE INTELLECTUAL LABOR THAT HAS BEEN BESTOWED ON IT FOR THE LAST TWO THOUSAND YEARS.

THAT the Old Testament, particularly that portion which by way of eminence, is called סְפִיר תּוֹרַת אֱלֹהִים* the book of the Law of God, is the most ancient of records; that it surpasses all other productions in the excellency of its matter, and in the importance of its contents, is a truth, which, to a religious reader, requires no proof. We have but to open this sacred volume, and peruse it with an unbiassed mind, and with an uncorrupted heart, to be impressed with a sense of its divine origin. Nor will

* It is also called ספר התורה the book of the law, or of instruction; also ספר תורה משה the book of the law of Moses.

ought more be wanting to convince us of this important truth, than a fair comparison of these Scriptures with any human production, composed under circumstances at all similar, or having a pretence to great antiquity. The utmost exertion of human intellect could not have accounted for the origin of things in a manner so simple, yet so true, and confirmed in so many instances by subsequent philosophical researches. No human wisdom could have devised a system of laws, so well calculated to make a nation virtuous and happy; or, to use the words of its divine author, **מַמְלָכַת כֹּהֲנִים וָנוֹם קָדוֹשׁ** “a kingdom of priests, and a holy nation.”—Nor could any thing less than a prophetic spirit have systematically predicted so many thousand years ago, events, which human sagacity could neither have foreseen, nor even conjectured;—and which yet have been successively verified, and are accomplishing even in our days.* He, then, that can read these books, either in the original, or even in a translation, and yet deny their sacred character, may as well look at the glorious orb of the day, and

* See the predictions contained in Lev. xxvi. Deut. iv. xxviii. xxxii.

deny it light, or contemplate the wonders of nature, and deny that there is a God.

The very manner in which these Books have been handed down to us, whilst it ought to excite our warmest gratitude, ought at the same time to convince every reflecting mind, that nothing short of the providential hand of Omnipotence, could have preserved them from destruction. For let it be remembered, that the nation to whom they were originally given, were, קָשֶׁה עָם “a stiff-necked people;” —a people who with the most astonishing events before their eyes, were continually enquiring, בַּיִשׁ אָמֵן “Is the Lord amongst us or not?” Let it be remembered, that they were prone to idolatry, and that most of their kings were continually endeavoring to withdraw them from the true worship. Let it further be remembered, that no nation was so often enslaved, nor suffered such dreadful calamities. Now any of these circumstances were, according to the usual course of things, sufficient to destroy these records. If the reader has any doubt on this subject, let him reflect on the many great empires that have flourished within the last three thousand years, and consider what has become of them? What has become of their wisdom, their laws, their insti-

tutions, and their records? Have they not all vanished; “**כַּפְזֵץ אֲשֶׁר תִּדְבֹּר רוח**” “as chaff before the wind?” And yet, the Jews, a handful of men, oppressed, persecuted, hated, and despised, have preserved this sacred treasure even to our days. Neither the wickedness of their rulers, nor their own, to us unaccountable, infatuation after heathen abominations; nor the galling yoke of their enemies, who fain would have enslaved their minds, as they did their bodies; have been able to extinguish their love of God, nor that knowledge of the law, which their Divine Legislator had promised **כִּי לَا תָשִׁיב מִפְּנֵי זֶרַעךְ** should not be forgotten by their offspring.*

Even now, when infidelity employs all its efforts to undermine religion, under the plausible but false pretext of enlightening the mind;—when a mistaken zeal holds forth the tempting and seducing allurement of worldly advantages, at the expense of faith;—when hypocrisy, disguising an unprincipled indifference to all modes of faith, under the name of a conversion, makes a traffic of religion, and

* The same was promised by Isaiah **לَا יִמּוֹשֵׁן** **בְּבִיד וּמִפְּנֵי זֶרַעךְ** Isai. lix. 21.

barters conscience for gold;—the conscientious Jew still clings to the religion of his ancestors, and repels, with an honest disdain, the proffered boon. The Old Testament is still his **BOOK OF FAITH**; it is still periodically read in the synagogue, and the study thereof forms the most important branch in the education of Jewish youth. Now what but the hand of God could have effected this? What but his omnipotent power could have brought about events, so contrary to the usual course of things, through so long a succession of ages? And, what but his Divine Spirit could have predicted these events?

If the Deist say, I will believe nothing but what reason approves—I would fain ask him, what stronger proof can reason require of the sacred character of this book, than the accomplishment of its numerous predictions? If he believe not in miracles, or if he will believe nothing, but what is attested by a miracle, I tell him that the preservation of these writings, and of the nation to whom they were originally entrusted, notwithstanding the repeated efforts to *extirpate* them, are in themselves miracles.

Most deservedly, therefore, have these books been looked upon by Jews and Christians, as the most valuable gift that could have been bestowed by divine mercy upon mortals.

How highly the Jews have valued this sacred treasure, may be inferred from the numerous sacrifices they have made for it. It is for this, and the divine truth it contains, that they have given up all that frail man in general holds most dear. Wealth, liberty, and worldly distinction, were abandoned—nay, when their enemies would have extorted from them this precious heirloom, when the implacable spirit of persecution left them no alternative, but the sacrifice of their lives, or of this, the sole other possession left to them, they freely surrendered life itself, rather than forsake THE LAW. It is for this they have endured, with patient resignation, calamities greater than ever befel any other nation, and persecutions so dreadful, that the bare recital harrows up the soul, and sends a chilling horror into the inmost recesses of the heart. It is for this, (and I cannot write the words without the grateful exception, above all, of the happy island, the free and generous nation in which my own lot is placed,) that the Jew is still hated, and persecuted in almost all parts of the world. Yet, from the captivity to the present day, amid the sorest calamities, under the most systematic persecutions, they have not forsaken their holy writings. The study of the law and its proper

interpretation, have at all times been considered by their best and wisest men, as the most important of all occupations, and as the most noble of pursuits.

Such then was the esteem in which this sacred volume was held by the Jews. Nor have Christians valued it less. In every age have they shewn a laudable zeal to uphold the veneration to which it is so justly entitled. Many of their most pious; and most learned men, have studied the language in which it was originally written, in order to make themselves acquainted with its precious contents, and to transfuse them into their respective languages. Numerous are the translations they have made in various countries, and in various ages; still more numerous are the comments which they have written. Differing from the Jews in particular doctrines, it is no wonder that they should have given a different interpretation and application to many prophetical passages which they had considered as having reference to such doctrines. But still, in the main, there is a unanimity respecting the literal sense, and the verbal interpretation of the sacred text, between the followers of the two religions, the more remarkable, considering the unreasonable, but deadly hatred, which formerly subsisted

between them. In short, it may safely be said, that no object of knowledge has ever engaged the intellect of mankind so long, so generally, so intensely, or in so many various directions and points of view, as the Old Testament.

A book, then, that has thus commanded the veneration of the most enlightened part of mankind—a book, that has had so many translators, so many commentators—a book, that has been read by millions of good and wise men, though of opposite religious persuasions, with profit and delight—a book, whose ordinances and precepts are still religiously observed by a whole nation—such a book, must surely be understood; at least as to the equivalence of the words to those of other languages adopted as their correspondents!—Should, therefore, any man rise and say, I allow every thing that can be said in its commendation; I allow its authenticity, its integrity, and its divine origin; but I maintain that this book has hitherto been a dead letter; that the Jewish and Christian translators, have been ignorant of the rudiments of the language in which it is written; and that they have, consequently given us the misinterpretation of men instead of the word of God;—we certainly should question his sanity. We should naturally

ask such a disclaimer, if your position be true, then for what have the Jews suffered such torrents of their best blood to flow? On what have their Rabbies, and the learned of the Christian nations, been employed for the last eighteen centuries? On a book the plainest passages of which have been misunderstood! Is it possible that these pious, and good, and learned men, should have been so deluded?—*And is it then consistent with the notions we ought to have of God's mercy and goodness, to suppose he would give mankind a book for their guide and rule, and yet suffer its contents to remain hidden for so long a period!* Indeed, so ridiculous is the idea, that of all the silly arguments which infidels have brought against Scripture, they never had the folly to state such an absurdity—convinced that it would be laughed into scorn.

Extravagant however as this proposition is, yet has it been asserted by a gentleman, who, if we take his own testimony, is the greatest Hebraist that this or any age has ever produced; and it is still maintained by him, with an obstinacy that has no parallel in the annals of literature.

The reader must be aware, that I allude to Mr. John Bellamy, author of a book, which he chose to call, *a New Translation of the*

Bible; but which might, with more propriety, have been denominated, *a New Bible*: for so little has it of the spirit and contents of the original, (except where it copies the authorized English Version,) that were the inspired penman to reappear and read this production, he would hardly be able to recognize a single sentiment as his own.

Ever since the year 1810, has this gentleman endeavored (through the medium of the Classical Journal) to impress on the minds of the Public, that all the existing translations of the Old Testament contain the grossest errors, the greatest inconsistencies, and the most palpable contradictions. Whether from ignorance or wilful misrepresentation, he wishes to make us believe that none of the European translators ever consulted the Hebrew text, but that they all blindly followed some blind guide. At one time he tells us that this blind guide was Xanthus Pagninus;* and at another, (such is

* The reader may judge of Mr. Bellamy's opinions by the following extracts:

(Classical Journal, No. i. p. 143). "When the Hebrew was translated into the Latin language by Jerome, the Hebrew was so imperfectly known to Christians, that he was obliged to obtain the assistance of a Jew, who was himself but moderately acquainted with the Latin tongue: therefore, it is not

his consistency!) that it was the Vulgate. This ancient Version he does not even honor with the name of a translation. Every Biblical scholar knows that its author, Jerome, took the greatest pains to obtain a knowledge of the Hebrew. His works shew that he was well acquainted with that language; but Mr. B. tells us "that he knew very little of the Hebrew." Jerome expressly declares that he made one of his translations from the Hebrew, but Mr. B. knows better! He insists on it, that it was made from the Septuagint;* and, with

strange if we find so many errors, and some of a serious tendency."—"The English, and most of the European translators, have followed the copy of Xanthus Pagninus, who lived in the fifteenth century."

(Page 147.) "To this cause may be attributed the origin of those *errors and contradictions which appear in all European translations.*"

(No. xvi. page 375.) "But the seeds of this departure (from the religion and morality of the Bible) have been sown in the minds of those who were *sufficiently intelligent* to point out the *inconsistencies and contradictions* which have so long *disgraced* all the European translations, &c."—"It is, I repeat, astonishing, and a reproach to every Christian nation, that the pure, unadulterated word of God, has not been given to the people of Europe!"

* (No. xvi. page 377.) "And in the NINTH CENTURY, Jerome began to mend the first Latin translation by

his usual consistency, he sometimes says that it was a mere revision of the old Latin translation. And from such statements, or rather mis-statements, he concludes that all the European translations, (*and of course all the ancient translations too, as often as they agree with the European translations*) are wrong; and that none have given us the pure word of God.

As for the English authorized Version, it is the chief butt of his anger, and the favorite theme of his abuse. The translators of course knew nothing of the Hebrew, and consequently the translation contains not only errors, inconsistencies, and contradictions, but “*accounts of Circumstances as opposite to truth as light is to darkness;*”* and “*passages which deny that*

the Hebrew; which was (I suppose he does not mean the Hebrew) made from the Septuagint,” &c.—“ From these early periods may be dated the beginning of those *errors, inconsistencies, and contradictions*, which at this day stand in all the translations,” &c.

(Page 379.) “ Now, when we recollect that it was seven hundred years after the dispersion of the Jews that the first Christian translation was made from the Hebrew into the Greek, and that two hundred years afterwards Jerome (who was obliged to employ a Jew to *read Hebrew*) began to mend the old Latin translation which was made from the Septuagint,” &c.

* Class. Journ. No. ix. p. 75.

*God is a being of love and mercy.”** His aversion to this respectable and important work is so great, that although he repeatedly tells us that the sole aim of his labors is to defeat Deists, yet he compliments these mischievous men with the epithets of “*Ingenious men, sufficiently intelligent to point out the inconsistencies and contradictions which have so long disgraced all European translations:*” (see C. J. No. xvi. p. 375.) and justifies their blasphemies at the expense of the English Version. “*I acknowledge, (says Mr. J. B. No. xvi. p. 378.) that in the English, and in all European translations, a charge of this nature, (that is to say, that the Old Testament is not of divine origin,) is too much in favor of the Deists !?*

Upon what slight grounds these heavy charges are made, and upon what a rotten foundation they rest, the reader will have an opportunity of judging, when he comes to (Chap. V.) in which I have given several extracts from Mr. B.’s Biblical Criticisms, with observations upon them. Suffice it for the present, that Mr. B. has made these serious charges against the translations; and having done so, has given, by way of compensation, his

* Class. Jour. No. ii. p. 299.

own interpretation of the obnoxious passages. Most of these interpretations were, however, so extraordinary, and so contrary to every principle of grammar, as to excite the attention of the learned; several of whom* took the liberty of shewing him that he was not always the most fortunate in his suppositions, that he was sometimes mistaken, and not unfrequently very incorrect. In short, they made it appear more than doubtful, whether Mr. B. possessed that proficiency in the Hebrew to which he laid claim. This did, however, not stop his fervid career; for let it be observed, that whoever dares to dissent from this *great man*, is, if a Jew—a “*judaizing Jew*;” and, if a Christian —“*an ignorant man*”—“*an approver of errors*”—or “*an interested publisher of a Bible!*”† But though this may be the most prominent, it is by no means the most curious feature of his Replies. By a peculiar turn of mind, and on a principle of interpretation, in which, at least, he is quite original, Mr. B. construes

* Dr. G. S. Clark, W. A. Hails, C. Leo, &c.

† See (Class. Jour. Nos. vii. xi. xiv.) the polite manner in which he treated his opponents. See also his First and Second Reply to the Quarterly Review.

silence into approval, and non-contradiction into assent.* And as the learned and unlearned, who never said any thing against his curious conjectures, were by far more numerous than those who did, he by virtue of this new logic, concluded that he had a most overwhelming majority in his favor; that a learned and discerning public approved of his labors; and that he was the only man in the kingdom capable of producing a new translation of the Bible, from the *Hebrew only!*

Well, Mr. Bellamy has made the attempt. His translation of the three first books of the Pentateuch has been for some time before the public; and a more extraordinary work never issued from the press. In this wonderful production he renews his former charges against all existing translations, and particularly against the authorized Version. With his usual courtesy, he compliments its authors “with having

* “In the prospectus of the new translation, I have given fourteen passages, which I have contrasted with the same passage in the Vulgar version; and amongst this number his Lordship has only found one, which he attempts to shew is not truly translated. *As he has been silent respecting these thirteen important passages, it is an acknowledgment that they are correct!*”—(Mr. Bellamy’s Answer to the Bishop of St. David’s.)

worked in the harness of others;"—with "having been guilty of *interpolations;*"—with "having left it (the Bible) defective in *mood, tense, person, gender, infinitive, participle, conjunction, &c.*"—and with "not having had a critical Hebrew scholar amongst them."* As if, however, he had anticipated, that notwithstanding his dauntless assurances to the contrary, the Translators would still be judged to have, generally speaking, given us the correct sense of the Original, and the translation to have been, for the far greater part, built on the solid foundation of grammatical rule and the Masoretic text; he goes a step further, and endeavors to persuade us, that all the eminent grammarians, both Jews and Christians, that have flourished within the last eighteen centuries, have been ignorant of some of the most obvious rules of the language, and dares (what does he not dare?) to call such men—men to whose talents and industry we are indebted for our present knowledge of the Hebrew—"pretenders to grammatical knowledge!"† He

* See Preface to Mr. B.'s translation, Part II.

† "It is also said by these pretenders to grammatical knowledge, that verbs in the simple preter form are to be frequently translated in the future time."—(Introduction,

pretends to have discovered a distinct sign for a pluperfect tense so obvious, that it “only required industry to trace it.”* And yet this obvious rule “does not appear to have been known either by Jews or Christians since the dispersion of the Jewish nation!”

Nothing, perhaps, is more indisputable than what grammarians have said respecting the power of the Hebrew ו. Its very name and form indicate its use; for the word ו signifies a hook, and is therefore the sign of connexion; yet Mr. B. says (*Introduction*, p. 22.) “Writers of grammars in general, *not* having ascertained the different modifications of the ו *vau* in other languages, (in English answering to between forty and fifty conjunctions!) and *not* having attended to its general use of connecting the tenses of the preceding verbs, have, &c. called this ו, the *vau conversive*.”—In short, were we to believe Mr. B. we ought to take all the translations, comments, and grammars, and commit them to the flames.

p. 26.) Now, most Hebrew grammarians of note have said so; and whoever can read a Hebrew Bible, will find this rule confirmed by numerous examples. And yet, such men are to be called *pretenders to grammatical knowledge!*

* *Introduction*, p. 39.

Mr. B. having thus destroyed the authority of the translations, and freed himself from the trammels of grammar, was of course at liberty to make any thing and every thing of the sacred text. Under the pretence of giving us something new, he adopts the most foolish conceits and the most whimsical conjectures of ancient writers; and, by twisting the Hebrew words, he boldly attributes them to the sacred penman. And when he does give us something new, it is generally so insupportably absurd, that the wonder lies, not in its having first occurred to Mr. Bellamy, but in its having occurred at all to any man in his right wits.

In almost every page, nay, almost in every line, has he taken the most unwarrantable liberty with the sacred text; not in difficult passages where conjecture or a choice of opinion is allowable, but in the plainest narratives, and in passages relating to points of faith, concerning which there has hitherto not been even a shadow of doubt. No wonder, then, that his translation differs from all others; but the worst is, that it differs most of all from the holy book which he pretends to translate. That this is not a bare assertion, the reader may convince himself by perusing the next chapter to which I refer him.

CHAP. III.

MR. B.'S UNWARRANTABLE ATTEMPTS TO GIVE AN ENTIRE NEW SENSE TO VARIOUS PARTS OF SCRIPTURE.

NO part of Scripture is perhaps less liable to misinterpretation, than that contained in Gen. ii. 21—25, in which the formation of Eve is related. The narration is so circumstantial, the words so plain, that it is impossible to mistake the sense. Hence all translators, whether ancient or modern, whether Jews or Christians, agree in interpreting those passages as conveying the sense, that *Eve* was formed *out of the man*. This has also hitherto been the belief of all those who derive their faith from the Bible. The all-discovering eye of Mr. Bellamy, has, however, found out that our ancestors have all been in the dark; that those passages have totally a different sense from what the learned have supposed them to have; and that the first of womankind was not formed *out of the man*, but was “*created separately from the dust of the ground.*” This discovery is as extraordinary, as is

the critical skill by which the ingenious author endeavors to support it; and shows at once the astonishing progress which Mr. B. had made in the art of twisting words from their natural meanings, to signify any thing and every thing. It therefore claims precedence of all his whimsical interpretations. Let us proceed to examine it.

THE FOLLOWING IS THE TEXT OF THE ORIGINAL.

וַיַּפְלֵל יְהוָה אֱלֹהִים פֶּרֶתְמָה עַל־הָאָדָם וַיֵּשֵׁן וַיִּקְחֵת
אַחֲת מֵצְלָעָתוֹ וַיִּסְגַּר בָּשָׂר תְּחִתָּה : וַיַּבְנֵו
יְהוָה אֱלֹהִים אֶת־הַצְלָע אֲשֶׁר־לְקַח מִן־הָאָדָם לְאַשָּׁה
וַיַּבְאֶחָד אֶל־הָאָדָם : וַיֹּאמֶר הָאָדָם זֹאת הַפְּעָם עָצָם
מַעֲצָמִי וּבָשָׂר מִבְּשָׂרִי לֹאֵת יִקְרָא אָשָׁה כִּי מְאִישׁ
לְקַהַת־זֹאת : עַל־בָּן יַעֲבֹד־אִישׁ אֶת־אָבִיו וְאֶת־אָמוֹ
וְדַבָּק בְּאַשְׁתוֹ וְהִי לְבָשָׂר אֶחָד :

ENGLISH AUTHORIZED VERSION.

Gen. ii. 21. *And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead* thereof.* 22. *And the rib, which the*

* Heb. *instead her*; צָלָע a rib, being fem. in Hebrew.

Lord God had taken from man made he a woman, and brought her unto the man. 23. And Adam said, this is nowt bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24. Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh.*

In order to have a proper view of this subject, and to see the substantial correctness of this translation, it will not be amiss to refer back to Gen. i. 26. where the inspired writer tells us “**וַיּוּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצָלָמוֹ**” *And God created the man in his image.*”—That we might not mistake the words *in his image*, as referring to *Adam's*, or the *man's* image, (as Mr. B. and a certain Deist before him had done)† the inspired writer adds, **בְּצָלָם אֱלֹהִים בָּרָא אֹתוֹ** “*In the image of God*

* Heb. *And he built, &c.*

† Heb. *This once*, as Jonathan has explained it
הַדָּא זָמָנָא וְלֹא חֲזָב

‡ See Classical Journal, No. viii. page 307—311. where Mr. B. gives a most curious interpretation of this, and the preceding verse; and, amongst other delicious things, tells us that **בְּצָלָמוֹ** means “*in his (man's) image!*” See also in the Appendix, Remarks, &c. (originally published in the Anti-Jacobin Review, for 1815) on Mr. B.'s translation of this passage.

created he him;" and he further adds, זכר נקבה ברא אותם "Male and female created he them." To obviate the seeming contradiction which arises from the two last clauses, one of which implies that man was created alone,—the other, that there was a male and a female,—the inspired writer introduces in the next chapter a more circumstantial account* of the formation of Adam; and clearly shews, what he meant by the terms אֶתְהוּ וְאֶתְהָם:—thus, וַיַּצֵּר הָאֱלֹהִים אֶת הָאָדָם "And the Lord God formed the man," which refers to his bodily organization, and that the matter was עַבְרָ מִן עַבְרָ

* Amongst the *מִדּוֹת שֶׁל ר' יוֹסֵי הַגְּלִילִי* *thirty-two rules of interpreting the Scriptures*, taught by RABBI JOSE, the Galilean, we find the following, viz. *כָּל שָׁאַחֲרֵיו מַעֲשָׂה אַינוֹ אֶלָּא פְּרָטֵי שֶׁל רָאשׁוֹν Generale cui succedit factum quod sit tantum prioris determinatio.* This ancient author exemplifies his rule by the very passages under consideration. (See *הַלִּיכּוֹת עַלְמָה Itinera Æterna*, Cap. iii.)

Many learned men have found great difficulty in accounting for the apparent repetitions of the same facts, which are found in several parts of Scripture; and have hastily concluded that the passages containing those facts were transferred by the sacred historian, from diverse pre-existing documents. But the preceding rule removes all the difficulties, and clearly shows that the supposed repetitions are in reality nothing but elucidations and integrations of facts previously mentioned in a general manner.

הָאָדָם “dust from the ground;”* hence man’s mortality. He then proceeds, and says, וַיַּפְחֹד בְּאָפִיו נֶשֶׁת חַיִם “and he blew into his nostrils the breath of life.” Now this, both by inference from the immediate agency of the Creator, and by the express declaration of the Scriptures itself in the following word, is to be understood in contra-distinction from the mere *animal* life of the inferior creatures, which the ground itself was enabled and commanded to communicate. It evidently, therefore, refers to the Soul, that celestial spark which makes man so pre-eminent in the scale of beings; and for which alone he is said to be formed *in the image of God*. After Omnipotence had thus joined two opposites, the perishable with the imperishable, the inert with the most active principle, then וַיַּהֵי הָאָרֶם לְנֶפֶשׁ חַיה † “the

* English, and most other translations, “of the dust of the ground.” Had this been the meaning of the inspired writer, he would have said מַעֲפֵר הָאָדָם. It seems, therefore to me, that by omitting the מ, and putting עַפֵּר in the absolute form, he alluded to the body, which, notwithstanding its exquisite organization, is still but *dust*. In the same manner did Abraham express himself, וְאַנְכִי עַפֵּר וְאַפֵּר “And I am but dust and ashes.” Gen. xviii. 27.

† Onkelos renders this clause וְהִוֵּת בְּאָדָם לְרוֹחַ “And she (the soul) became in man a speaking spirit;” or rather, “Thus man became a speaking being;”

man became a living soul : ” such as we find him even now, with wants, appetites, and impulses, arising from his earthly organization, and with a soul whose transcendent powers and faculties enable him to think, reflect, discern truth from falsehood, and render him capable of that inward joy, which arises from virtuous pursuits.

The inspired writer next informs us, in what condition man was, after thus coming from the hands of his Maker. In opposition to pagan philosophers, who supposed that the progenitors of mankind were originally destitute of reason and language, crawling about, like other animals, in woods and deserts, to seek a scanty subsistence;* he tells us that Adam was placed

alluding to that inward speech of the soul, arising from thought and reflection, which is the chief characteristic of man.

For the signification of the word **וְהַ**, see Maimonides' More Nebochim, part i. chap. 41.

* Nec dum res igni scibant tractare, nec uti
Pellibus, & spoliis corpus vestire ferarum:
Sed nemora, atque cavos montes, silvasque colebant
Et frutices inter condebant squalida membra,
Verbera ventorum vitare imbruesque coacti.
Nec commune bonum poterant spectare, nec ullis
Moribus inter se scibant, nec legibus uti.
Quod cuique obtulerat prædæ fortuna, ferebat,
Sponta suâ, sibi quisque valere & vivere doctus.

LUCR. l. v.

by his merciful Creator in the garden of Eden, where every thing was prepared to supply his wants. Further, that God laid an injunction upon him, on the observance of which the continuance of his felicity in this earthly abode would depend. Adam must, therefore, have possessed *free will* and choice; for a creature destitute of these, cannot be commanded. Further, that Adam possessed principles of reason, and consequent powers of insight, adequate to the invention of language; not a language of gesture,* which according to some,

* That the language of gesture and vision preceded oral language, was not only a favorite opinion amongst pagan philosophers, but it has been embraced by many eminent men amongst the moderns. They have dignified it by the name of *natural language*, as if the interpretation of its signs were intuitively known. This is, however, far from being proved; on the contrary, there is every reason to believe that we learn to interpret these signs in a similar manner as we do others, namely, by observation and experience. If so, its priority must fall to the ground: nor is it likely to have been at any time the only medium of communication. Equally improbable is it, that oral language should owe its origin to compact, agreement, or common consent; for how was consent to be obtained without language? Nor is it more philosophical to suppose that the Deity condescended to teach our first parents how to speak. Besides, holy writ expressly attributes the invention to Adam; and the whole structure of language shows that it is of human origin.

It would lead me too far from my present subject, were I here to state fully my ideas regarding the origin and struc-

must have preceded every other, but oral language;—a language too that was not arbitrary,

ture of the Hebrew language. I shall therefore only remark, that the established opinion that the Hebrew roots, or primitives, are all triliteral, useful as it may be in a grammatical point of view, is far from being proved. The following are my reasons for doubting this position.

First: because, whether language be of divine or human origin, it is improbable that three sounds should have been employed to express that which might have been expressed by one. Secondly: because, in most languages, particularly in those that can justly lay claim to originality, we find that words of prime necessity, and which are most likely to have formed the first vocabulary of man, are all monosyllables. Such is the case in Hebrew; thus **אֹורֶךְ** light; **שָׁאֵם** fire; **בַּהַ** the mouth; **יָדָה** the hand; **שִׁןָּה** the tooth; **בָּבָּה** father; **מִמְּהָ** mother; **בָּןָה** a son; &c. Now, to say that these monosyllables were derived from triliterals or dissyllables, is, in my opinion, inverting the order of nature, which always proceeds from the simple to the compound, and not from the compound to the simple. Thirdly: because many of the roots, which have hitherto been considered as primitives, are evidently compounds, and may be resolved into their elements. Thus, for instance:—

שֶׁמֶשׁ *the sun*, may be resolved into **שֶׁבַע** *there*, and **שָׁאֵם** *fire*; i. e. the distant fire.

בַּשְׁלָה *to boil, or ripen*, into **בָּאַ** *came* **שָׁאֵם** *fire*, **לְעַ** *upon*; i. e. that which has undergone the action of fire or heat.

בְּאִירָה *to explain*, from **בָּאַ** *to come*, or *bring*, **אֹורֶךְ** *light*.

בְּאִירָה *a well*, from **בָּאַ** *in it* **אֹורֶךְ** *light*; on account of its reflecting light.

arising from compact or common consent, because as yet man was alone; but a language

בלע *to swallow*, from **בא** *to come, enter*, **לוּע** *the swallow, or throat.*

בעל *a husband*, from **בא** and **על**.

שם *spices, odoriferous substances*, from **בא** *come* **בשם** *distance*, on account of their acting on us at a distance.

גמל *a camel*, from **גֶם** *protuberance, addition, prominence, and על upon.*

זהב *gold*, from **זה** *this* **הַב** *yield*, an account of its ductility.

אור *splendor*, from **זה** and **זהר**.

מדוע *for why, wherefore*, from **מה** *what*, **ידע** *to know*, i. e. what dost thou know, or what is thy reason.

מתי *when*, from **מה** *what* **עת** *time*, i. e. at what time.

מחר *to-morrow*, from **מה** *what*, **אחר** *after*.

מחץ *to wound*, from **מן** *from*, and **חץ** *an arrow.*

ערל *uncircumcised*, from **עור** *skin*, **על** *upon.*

מטר *rain*, from **מה** and **טר** *a row*, because it descends as if it were in rows; whereas, the rain that comes down in imperceptible drops is called **שעיר**, from **שער**, *hair*; and that which descends in large drops is called **רביב**, from **רב** *much, large.*

פחם *a coal*, from **פה** *here*, **חם** *heat.*

פרח *a flower, blossom*, from **פה** *here*, **ריח** *smell.*

צמר *wool*, from **אץ** *issue* **מ** *from* **עור** *the skin*; just as **שער**, is from **אש** *raised* **עור** *the skin.*

It therefore appears to me, that, instead of referring monosyllables to triliterals, we ought to invert the order, and refer the latter to the former. In short, the simpler the word, the more it is, in my opinion, entitled to be regarded as a primitive. But then it will readily be asked, how came

expressive of, and founded on the nature of things. For thus Scripture tells us, “ And the

these primitives into existence? Did they result from compact or agreement,—so that they are in their nature entirely arbitrary? Decidedly not: as in this case we should only fly from one difficulty to another. For, if language be of divine origin, it cannot be supposed that God would teach men words that were not founded in reason; and if it be of human invention, it is equally improbable. For what invention has man ever made, in which reason had not its full share! The only way then to account for these words, is to consider them as onomatopoeia. That the Hebrew primitives are of this nature, I hope to shew in some future work, which I intend to publish on this subject. For the present I must content myself with giving a bare hint of it.

To enable the reader, however, to enter into my views —let us suppose Adam to have, for the first time, fixed his attention on an object, such as an animal, for instance. He would of course take notice of its most obvious qualities, such as its form, figure, colour, &c. and these, combined in the mind, would constitute the *idea* he had of the animal. Now, suppose that whilst he viewed the animal, he noticed the emission of the sound, which we call *breathing*. This would undoubtedly form a part of the idea he would have of the animal; and when he came to recite to himself what he had perceived, it would be—a being of a particular form, colour, &c. and which emitted a particular sound. These becoming associated in the mind, would recal each other. Sound would recal form and colour, and form and colour, &c. would recal the sound. The tangible and visual qualities he could not easily imitate; sound, on the contrary, he could; nay, he must, being by nature himself a

Lord God formed from the ground, all beasts of the field, and all fowls of heaven, וַיְבָא אֵל

breathing animal. Was it not, therefore, most natural that he should denominate the being he had contemplated, by a sound which imitates breathing? thus, *hah*. And this is exactly the Hebrew name for an animal, viz. חַי chai; meaning literally, that which breathes. Suppose, further, he next observed another animal of a different form, such as an ox for instance; as long as he observed it to possess the property of breathing, he still called it חַי the *breather*; but the moment he heard it emit the sounds of *bāh māh*, he had a new name for it; by which henceforth he would distinguish it: and this is, in fact, the Hebrew name for cattle; thus בָּהָמָה.

Again, suppose he beheld a bird. Wishing to have a nearer view of it, he approached it. The timid animal took wing—OFF went the bird, and by the fluttering of its wings produced the sound *off*, or עֲפֹף *gnoff*, which then became the name of every winged animal. Hence עַז to fly; עַפְעַפְתִּי the eye-lid; בְּנֵגֶן the wing, corner, extremity; hence רַחֲף to hover, move like a bird: and a number of other words derived from the same root.

שֵׁאֵשׁ *esh*, fire, אֹור ôr, light, or fire, owe their origin to a similar source. The former from the hissing or shooting noise that accompanies it, particularly when the combustibles are moist; the latter from the sound of a current of flame. These primitives, and many others of the same kind, gave birth to numerous other words.

Thus from the single word אֹור light, comes מָאוֹר a light, luminous body.

נֵר a candle, or lamp.

מְנוֹרָה a candlestick.

בָּהָר bright.

זָהָר splendor.

הָאָדָם “And he caused THEM to come unto Adam,” **וַיִּקְרֹא לוֹ** “that he might see what he ought to call it;” i. e. that Adam might

טָהוֹר clean, pure.

פָּאר ornament, glory.

צָהָר a window, light.

צָהָרִים noon day, intense light.

וַיֵּצֶה oil, from its shining quality.

בָּאָר בָּור a well,

וַיָּאֹר a brook, } from their reflecting light.

נָהָר a river,

בָּאָר to explain; i. e. to give, bring light, elucidate.

פִּתְמָן } to interpret, increase light.

פָּשָׁר } to teach, instruct; i. e. to give light to the mind.

תּוֹרָה the law, that which instructs, enlightens the mind.

רָאָה to see.

רוֹאָה a prophet, a seer.

מְרָאָה colour, i. e. what is seen.

Numerous other words might here be added, all derived from this single monosyllable; but I have already greatly exceeded the limits of a note.

I have thus endeavored to give a slight sketch of my opinion regarding Hebrew primitives, more with a view to solicit the attention of the learned to this very important subject, than to claim any particular merit. I am aware how apt the mind is to be misled in speculations of this nature, and for this very reason I offer the preceding conjectures with that diffidence, with which propositions, that are from their nature unsusceptible of demonstration, and which at best can only rest on high probability, ought to be presented, before they have passed the ordeal of a thorough investigation.

see what name was most proper for each individual: and the verse concludes by telling us, that “whatever Adam called every living creature *is its name.*” But it seems not improbable, that the causing of the animals to pass before Adam, was not merely for the purpose of giving them names, but that he might become acquainted with one of those great ends for which he was created;—that he was not to be a solitary selfish creature, but the *father* of mankind; and that consequently a something was still wanting to complete his being. Neither would it be irrational to suppose, that it might be the design of the Almighty to make him sensible of this want, that he might duly appreciate the great blessing which his Maker was about to bestow on him. All this was effected by bringing animated creatures into his view. Here, as they passed before him, as he observed their respective qualities and properties, he must have noticed that they came by pairs, each male attended by its companion, alike in every thing, excepting the sexual distinction. Hence the divine Historian, after having represented Adam as giving names to animals, says, וְלֹא־מִצָּא עֵזֶר “*And to Adam he had not found*

a help," בְּנֵנוֹ* as his opposite, or rather, as his counterpart; i. e. he had not found a

* This word occurs both in the Chaldee and in the Arabic. In the former language it signifies *to draw, extend, lengthen, &c.* The leading signification in the latter is to be conspicuous, *evident to the eye*, to be in a direct line with the eye of the observer. And in this sense it seems to be used in the Hebrew. It occurs only as a particle; but as all particles were originally either verbs or nouns, I have ventured to render it in this passage as a noun.

Indeed were I allowed a conjecture of my own, I should consider all the following words,

הַגָּד, גָּד, גָּנוֹד, יָנוֹד, גָּדוֹד, אֲנָגָד, גָּדָד, מָגָד,
גָּדִי גָּד,

though placed by Lexicographers under different roots, as derived from the monosyllable גָּד; the primary signification of which is, to be *flexible, pliable, tender*;---hence the young of cattle is called גָּד; hence also מָגָדָנָה מָגָד *tender, sweet, precious things*, גָּדִים גָּדִים *sinews, bands*, on account of their flexibility; metaphorically, a *band or tie*; thus Isaiah xlvi. 4.

מִפְשָׁטִי כִּי קָשָׁה אַתָּה וְגַד בְּרַזֶּל עַרְפָּחַ :

"Because I know thou art obstinate, and thy neck is an iron sinew." Literally, *from my knowledge*, i. e. from personal observation, I know that thou art hard, i. e. obstinate, and a band of iron is thy neck, i. e. thou art as inflexible as an iron band. Thus also Gen. xxx. 11. "And Leah said בְּגַד which has been rendered, *a troop came*, but which ought to be rendered a *tie or bond* came. In the same manner as she called her third son לֹוי, from לֹהֵה to join, so she called this

being that was like himself, as was the case amongst other animals. He felt a want which the Almighty intended to supply. Therefore “*did the Lord God cause a deep sleep to fall*

son נֶגֶד, as being a new bond of union. Hence also נְגַדֵּל to tie; אֲנָגֵד a bundle: hence also נְגֹדָה a troop, or a band of warriors, and from this יְנִזְחֹד to make war, invade, ravage, (just as from *populus*, a people; *populo*, I destroy, ravage.)—See Gen. lix. 19.

Hence also נְגִיד a prince, a chief, the person who is at the head of a nation, and forms the point of union. Hence נְגָדָה that which is opposite to the eye, and as it were linked to it. Hence הַגֵּד to tell, to manifest, or rather to make known things or circumstances unknown before, whether relating to past or future events. (In this respect it is distinguished from סִפְרָה to tell, which only refers to past events.) In this sense it is used in Gen. iii. 11. מִי הַגִּיד לְךָ בַּיִת עִירָם אַתָּה? “Who told thee that thou wast naked?” Which may, perhaps, be better rendered, Who made known to thee that thou art naked? i. e. From what circumstances dost thou know that nakedness is a shame? “Hast thou eaten,” &c. For, in point of fact, no one had told him that he was naked. It was his own discovery: for thus we are told, in chap. iii. 7. that after they had eaten of the tree of knowledge, “and they knew they were naked.” Thus also Gen. xli. 28. “What God is about to do (doth) he sheweth to Pharaoh,” it should be, he manifested or *made known* to Pharaoh. This will explain the reason why this verb is used in Hebrew in the *Hiphil* and *Hophal* forms only, because the action which it expresses is in its very nature causal.

upon Adam, and he slept." It was not a natural sleep, arising from the lassitude of animal functions, but purposely caused by God, to effect a particular end,—an end which is described in the following verses; viz. "*And he took one of his ribs, and closed up the flesh,*" &c. &c.

This, then, explains what at first seemed contradictory; for, though Adam was at first created alone, yet as he contained within him that, which by being afterwards separated from him, was to complete the species, Moses with great propriety says בָּרָא אֹתָם "created he them." And here the infidel will probably exclaim—What necessity was there for all this? Could not God create the woman at once, apart? Undoubtedly he could. But revelation does not only inform us what God can do, but what he actually did. But why did he so? Now it would be a sufficient reply to such a querist, if we contented ourselves with noticing the impiety of thus scrutinizing the works of our Maker. As well might we ask, why did our Creator place both eyes in front? Why not one before and the other behind? Why did he make five and not three or ten fingers to each hand? But in this instance, the reasons are so obvious, that it is surprising any reasonable being should not discern them.

First, then: because, in a physical point of view, the male and female are but one, and cannot exist as a species without each other.

Secondly: because God wished to inculcate this important truth on the mind of man, that he was to consider his mate, as the future companion of his toils and pleasures; not as a separate being that was merely to be subservient to his lust, much less as one over whom he could exercise a tyrannical sway, but as a part of himself, as a member of his body. If he injures her, he injures himself. If he debases her mind, or ill-treats her, he inflicts misery on himself. In short, they were to be both "as one flesh," animated by the same aim, guided by the same principles, both laboring for each other's welfare, as well as for the welfare of their offspring.

Thus the foundation of social happiness was laid, not in mere convenience, nor in sensual gratification, but in mutual support, and in domestic tranquillity. The sacred writer, therefore, properly concludes the narrative, with this important observation, **על בן יעזב איש וכו'***

* Several translators have rendered this passage in an imperative sense, but in my humble opinion without sufficient authority. The verse seems rather to elucidate a general

“ Hence it is, that man leaves his father and mother, and attaches himself to his wife, and they become as one flesh.”

From this we may further learn, that man was not originally a solitary animal; that there was no promiscuous intercourse permitted; that it was not merely precluded by the circumstance that there was but one of each sex, but

fact, than to imply a command. The words עלי-בן upon this basis, generally rendered the same as לכן therefore, do not, in my opinion, express the same thing; but are chiefly used, when a fact not previously accounted for, is explained by an author, and deduced from circumstances mentioned by him before; as in this instance, where Moses having given the history of the formation of Eve, adds, that this accounts for the fact so universally known; viz. “that men leave their father and mother,” &c. Moses Mendelson has very properly translated this verse, “*Darum verlässt der mann seinen Vater, und seine mutter, und hänget an seinem weibchen,*” &c. The verb יעזוב being in the future, rather favors this interpretation. For on strict examination it will be found, that whenever the inspired writers wish to express general truths, such as axioms, aphorisms, or facts not relating to definite time, they either express the *subject*, and *predicate* only, omitting the *copula*; or, if the proposition requires a verb, such verb is mostly in the future. Thus, Prov. x. 11. **מקור חיים פִי צָדִיק וְפִי רָשָׁעִים** “The mouth of a righteous man is a well of life; but the mouth of the wicked covereth (Heb. shall cover) violence.” Numerous examples may be seen in Proverbs, Psalms, and Job.

interdicted for all times; that marriage is by the will of God a *natural*, as well as a *positive law*; and that society is not merely *political*, but *natural*.

So far, then, the whole account of the creation and formation of man, is not only consistent, but replete with most important instruction. There is not a sentence, nay, not a word in the whole narrative, but reveals some important truth. Mr. B. is however dissatisfied with this account; and, with the Deist, thinks it not true. "Admitting, says he, (in the name of the Deist), it were possible that God had taken out the rib without any pain to Adam, what do we gain by this, or what virtue could have been given to the simple bone, by being first made a part in the body of man? or was man made with an extra rib? Did not God know that in such a case he should have part of his work to unmake? Could not infinite wisdom have made the woman out of the same materials as he made the man? &c."* He therefore

* These silly questions put me in mind of what the Talmudists relate, concerning a certain Emperor, who addressing himself to Gamaliel, said, **אלְהִיכָם גַּנְבֵּה הוּא** "Your God is a thief; for he stole a rib from Adam." His daughter who was present, asked his permission to reply. Having obtained it, she requested him to order one of his

believes, that the woman was separately created from the dust of the ground, and consequently forces his rude conception into the Hebrew text.

The following is Mr. B.'s translation.

Gen. ii. 21. "Now Jehovah God caused an inactive state, to fall upon the man and he slept: then he brought one to his side: whose flesh he had enclosed in her place. 22. Thus Jehovah God built the substance of the other, which he took for the man, even a woman: and he brought her, to the man. 23. And the man said; Thus this time, bone after my bone; also flesh, after my flesh: for this he will call woman; because she was received by the man. 24. Therefore a man will leave, even

officers to arrest certain persons. The Emperor asked her what they had done? to which she answered, that they had broken into the house, taken away a silver bason, and leaving a golden one instead of it. The Emperor smiled, and said, would we had many such thieves! Well, said the daughter, why then do you find fault with God? It is true that God took a rib from Adam, but he replaced it by a beautiful maid. But, said the Emperor, why did God not make the exchange whilst Adam was awake?—See the daughter's reply, and the story at full length in *Senhedrin*, chap. iv.

That infidels and Deists should ask such silly questions, admits of an easy solution; but that Mr. B. should lay such stress upon them, and insert them in the same page with the word of God—this is indeed to be wondered at!.

*his father, and mother; for he will unite with his wife; and they shall be, for one flesh.”**

This Mr. B. calls a translation! Now I beg any impartial reader to peruse this rhapsody, and see whether he can make sense of it. What are we to understand by “*he brought one to his side whose flesh he enclosed in her place?*” What by “*the substance of the other which he took for the man?*” &c. what by “*bone after my bone?*” And yet this trash is to be fathered on the divine and inspired writer!—I have no wish to wound the feelings of any man; but I must declare that such an attempt is, in my opinion, a most daring impiety.

Let us, however, compare this pretended translation with the Hebrew text, and see whether it will stand the test of grammatical examination.

The first word in which Mr. B.’s interpretation differs from all existing translations, is תְּדַמָּה, which he renders *an inactive state*; but this does not express the meaning of the Hebrew. The word is derived from סִלְל, the primary meaning of which is, to close up the senses, to reduce to a state of insensibility. As a verb, it is only found in the passive,

* I have retained Mr. B.’s punctuation, that the reader may appreciate his knowledge of the Hebrew accents!

and signifies to become confounded, entranced, &c. and תְּרֵדָמָה expresses a state when the external senses are deadened for a while, and the mind remains bewildered, conscious only of confusion and uneasiness; or as Coccejus, expresses it, *An quia quibus omnia membra dolent sensibus uti non possunt. Nam stupor hic intelligitur.*

The word has however different applications; and the ancient Hebrews, who certainly were the best judges of the language, tell us, that there are three sorts of תְּרֵדָמוֹת, namely, תְּרֵדָמָת שִׁנָּה : תְּרֵדָמָת נְבוֹא : תְּרֵדָמָת מְרֻמִּטָּא first, that which relates to sleep; secondly, that which relates to prophecy; (see Gen. xv. 12.) and thirdly, the strongest of all, that which precedes death. (See Midrash Rabbah, chap. xvii). In the instance before us, the first Hebraists have rendered the word by a *deep sleep*. Thus Jonathan שִׁנְחָתָא עַמִּקְתָּא “a deep sleep.” Aben Ezra explains it by שִׁנָּה חֹזֶקָה “a strong sleep.” Kimchi, and most Hebrew commentators the same; Coccejus, Parkhurst, Taylor, and most lexicographers, by *deep sleep*. Mr. B. says, if we rendered it thus, there would be an unnecessary repetition; but I do not see it in that light, for without יְיִשְׁן we should not know the real sense of the word תְּרֵדָמָה; and without this, we might

suppose that the sleep was natural; whereas the inspired writer wished to inform us, that it was caused by the Almighty. The Translators have therefore very properly rendered this word, *a deep sleep.*

The next word is וַיַּקְרֵב, *and he took*, which Mr. B. renders *and he brought*, grounding his authority on (Numb. xxiii. 28.*) where the English version renders וַיִּקְרֹב by “and he brought.”†

Now for the first:—it certainly is rather strange, that Mr. B. should rest on this authority, after having repeatedly charged the Translators with ignorance of the Hebrew.

Secondly: supposing he had changed his opinions respecting their competence, he ought first to have shewn that they have given in the cited passage the literal meaning; whereas, as an Hebraist, he ought to know that they have only given the general sense: the literal meaning of וַיַּקְרֵב אֶת בָּלָעֵם being, *and Balak took Balaam*, and not *brought*; for when

* In the most correct HEBREW BIBLES this will be found to be the 32nd verse of the 23rd chapter, though in the English translation it is the 28th verse.

† Mr. B. cites several other passages to support his interpretation; but it would be a waste of time to make any observation on them, as they are evidently mistranslations.

the Hebrew writers wish to express the idea of bringing, they employ the Hiphil of the verb נָבַל to *come*; thus, נָבַלְתִּי and he caused to come, or *he brought*. See Gen. ii. 19, 22. iv. 3, 4.

Thirdly: granting, for the sake of argument, that נָבַל in Numbers xxiii. 28. could not be otherwise rendered, than by *and he brought*, it would be no authority to render it so here; because, though strictly speaking, a word cannot have more than one primary signification, yet it may be used in combination with other words, to express different applications of the same image, and therefore even different ideas. In such cases, as the variation depends on the associated words, it must be gathered from them, and not merely from the primitive word. Every one knows in what a variety of senses the verb *to take* is used in English, when associated with other words; as, *to take notice*; *to take care*; *to take oath*; *to take wing*; &c. Nor do the annexed words always determine the particular meaning; as for instance, the words *to take in*, may signify *to enclose*; *to deceive*; *to admit*; &c. In such cases, the particular meaning must be collected from the context. It is the same with the word נָבַל; its primary signification is, *to take*,

but it has various applications, according as the words expressing the object are followed by מ, מִן, from; לְאֵלָן, to; or whether the object to which the verb relates is, either near or at a distance; whether it is merely handed, or offered by way of present, &c. Hence **לקח** may be rendered in English by various words, but yet not without taking the circumstances into consideration.

Now it seems to me that the Translators of the English Version did take those circumstances into their consideration, and had some reason for rendering the word differently in different passages. Thus, for instance, in Gen. xviii. 4, 5, 7. they rendered it by *to fetch*, because, as Abraham is represented to be at the outside of his tent — the water, the bread, &c. could not have been within his reach, therefore they were not *taken* but *fetched*. — In chap. ix. 14. they rendered it by, to *marry* “**לקח בנותיו**” who married his daughters;’ because, though it is very good English to say, *to take a wife*, yet it would not sound so well to say “*the takers of his daughters*,” which is the literal sense of the Hebrew.—In 1 Sam. xii. 3. the word **לקחתי** occurs three times; twice they have rendered it, *I have taken*, and once *I have received*. This they

did not from caprice, but because they found the last **לִקְחָתִי** connected with **כַּפֵּר** *a bribe*; now a bribe cannot be taken without being first offered; and to take a thing when offered, is to receive it.—In the same manner did they render **וַיִּקְחֶה** (in Num. xxii.) *and he brought*, because the preposition **אֲלֹ** though not expressed, is understood. But here, (in Gen.) **אֲחָת** is not followed by **אֲלֹ** *to*, but by **מִ** *from*, and consequently, **וַיִּקְחֶה** cannot with propriety be rendered *and he brought*; but, as it is in the English and other Versions, *and he took*.

אֲחָת Mr. B. renders this word the same as the English Version “*one*”—but tells us in his notes, that it means *Eve*, or *the woman*. The following are his words:—“Therefore this clause will truly read, “*Then he brought one to his side.*” But this interpretation is unauthorized by the Hebrew text, and inconsistent with the whole narrative.

First: there is no authority to say that the word *one* means a woman, any more than an elephant, or a crocodile; no mention having as yet been made of Eve. Mr. B. might express himself in this random manner, leaving his readers to guess his meaning, but it is not the usual style of the inspired writer, who rather than be misunderstood, uses, what

we, with our notions of elegant diction, call a pleonasm. Had Moses meant by **אחת** *Eve*, he would at once have made use of the word **חוה**.

Secondly: the phrase “and he brought one to his side,” is not agreeable to Hebrew idiom. To express such a thought, a Hebraist would say, He brought—*to the person*, not *to his side*. Instances Gen. ii. 19. **ויבא אל** **האדם** “and he brought unto the man:” Gen. ii. 22. **ויבאה אל** **האדם** “and he brought her unto Adam.”

Thirdly: according to this interpretation, Eve must already have been in existence; whereas her formation is not described, even according to Mr. B.’s Translation, till the 22d verse.

Fourthly: this interpretation is totally inconsistent with the preceding clause, where we are informed, “God had caused a deep sleep (or an inactive state, as Mr. B. will have it,) to fall upon Adam; and this surely would have been unnecessary, if Eve were merely to have been brought to his side. It is also inconsistent with verse 23 and 24. In short, the whole is a mere whimsical conjecture; and there cannot be the least doubt that **אחת** *one*, belongs to the next word **מצלחתיו**, as it

is rendered in all translations whether ancient or modern.

Mr. B. renders this word *to his side*. In doing this he has committed three grammatical errors.

First. The letter **מ** which he renders, *to*, has no such meaning in any part of Scripture. It is a fragment of **מ**, *from*, denoting *origin*, or *the point of time or place at which motion or action commences*. The examples which he cites from Deut. i. 17. Num. xvi. 9. Isaiah vii. 13. Ezek. xxxiv. 18. which all consist of the same phrase **המעט מבם** “*an parvum est vobis,*” “Seemeth it but a small thing unto you,” are not at all to the purpose, and only show that he has blindly followed Noldius; or that he copied, without judgment, the English Translation, instead of consulting the Hebrew text.*

* The Hebrew scholar need hardly be told that the Hebrew generally expresses the comparative by **מ**; as **מהוק מדברי** *sweeter than honey;* **עמך מארי** *stronger than a lion.* Literally, *sweet from honey;* *strong from a lion.* Such expressions do not sound well to modern ears, but they are nevertheless founded on the nature of things. For the intension and remission of qualities are best ascertained from contrast, which shows at once where the excess or defect lies. Thus if an object possessing the quality of sweetness is contrasted with another already

Secondly: צלעותיו is evidently plural, thus,
Sing. צלע; Plu. צלעות: with the possessive pro-

known to possess it in a certain degree, such as honey for instance, and the compared object still deserves the epithet of sweet, it follows that it has the quality of sweetness in a superior degree; consequently, it is *sweeter* than the object from which the comparison commences. Besides, many adjectives, particularly those denoting quantity, are entirely relative, and owe their names to the different points of view in which we consider them. "It is with reference to the little," (says the learned author of the **PHILOSOPHICAL ARRANGEMENTS**, p. 191) "that *great* is called *great*; with reference to *few* that *many* are called *many*." Again, "so merely relative are many of these excesses and defects, that the same subject, from its different relations, may be found susceptible of both at once. The mountain, which by its relation to the *mole-hill* is great, in relation to the earth is *little*." The same will hold good with regard to a gift, benefit, or distinction. These will appear either large or small, great or little, not from their intrinsic value, but from the merit or demerit of the persons on whom they are conferred. From these considerations, the force of the Hebrew expression will appear evident. Moses wishing to make *Korah* and his associates sensible of the great distinction which God had conferred upon them, did not say, **המעט לכם** *Is it little to you*, but **המעט מכם** *Is it little from you*;—i. e. considering your own unworthiness, do you not think that the benefits you enjoy, are greater than you are entitled to? Or, in other words, is it not sufficient for you, that the Almighty has elected you as his immediate servants, and seek ye the priesthood also?

noun, Sing. צָלֶעַ; Plu. צָלְעוֹתִים. This very circumstance ought to have convinced Mr. B. that his interpretation is wrong; for even Mr. B. would hardly venture to render that clause “and God brought Eve to Adam’s *sides*.”

Thirdly: because though צָלֶעַ doth sometimes mean a side,* yet, as this is only its derivative, and not its primary meaning, it ought not to be rendered so here without the least necessity.

As the whole of Mr. B.’s misinterpretation arises from his misconception of this word, which in spite of the greatest authorities he will have to signify a *side*, and not a *rib*, the reader will pardon me if I enlarge on this subject. And, first, let us see by what ingenuity

These remarks are equally applicable to the other three passages cited by Mr. B. No blame can be attached to the translators for rendering the passages in the manner they have done; but to infer from their translation that בְּ signifies to, betrays, to say the least of it, a great want of critical discrimination.

* I am aware that several Hebrew writers have rendered יְלֵא in this verse by *side*; intimating that Eve was formed out of Adam’s side; but then they have only given it as a שְׁרֵד, not as the literal meaning of the word: nor has ever any of them dreamt that Eve was created separately. The merit of this discovery, therefore, belongs exclusively to Mr. B.

Mr. B. proves צלע to signify a side. “ In this place only (says Mr. B.) in all Scripture is צלע rendered to mean a rib. Now, when any word makes the passages inconsistent with reason, also when such word in other parts of Scripture can have no such meaning, nor application, we may rest assured that it is improperly translated.” “ The word מצלעתו is applied to things of the same *kind, order, dimension, or quality*, Ezek. xli. 6. *one over the other*, Hebrew, “ chamber over chamber.” Exod. xxvi. 26, 27. “ Five for the boards of ONE SIDE of the tabernacle, and five bars for the bars of the boards of the OTHER SIDE of the tabernacle.”

So that because צלע is rendered in some parts of Scripture by *side*, it never can, according to Mr. B. mean a *rib*. Now by the same reasoning בָּנָה cannot signify the *thigh*, because it is sometimes used to express the *side*, or the *shaft*; אַמְּרָה cannot mean the *arm*, because it is sometimes used to express a particular dimension. Surely it requires no great learning to know that in most languages, and particularly in the Hebrew, words originally appropriated to the various parts of the human body were afterwards transferred to such parts of inanimate objects, which bore a resemblance to them. Thus שָׁדֶך primarily denoted the head,

and רַגֵּל the foot, of the human body, but afterwards they were used to denote the upper and lower extremities of things, as רגלי הַשְׁלָחָן *the top of the mountain*, פֶּתַח הַהֲרָר *the feet of the table*; פֶּתַח the mouth, to express opening in general, as פִּי הַבָּאָר the mouth of the will, &c. But, says Mr. B. צָלָע is in no other part of Scripture rendered by *rib!* Well, and what then? Could not Mr. Bellamy's sagacity discover the reason of this? It is, because the inspired writers had in no other part of Scripture occasion to speak of this part of the body. Certain it is that the Hebrew language has no other word to express a rib, but צָלָע; and the most ancient Hebrew writers whenever they had occasion to speak of a rib, made use of no other term. Thus we find in נַפְלָה מִן הַגּוֹן וַנִּשְׂתַּבְרוּ רֹב צָלָעָתֶיהָ, “ Supposing a beast fell from the roof and most of her *ribs* are broken.” (Tract. Cholin, chap. 3. sect. I.)

Thus also treating of the dissection of the **משנה** קרבן תמיד says,

ולא היה נוגע בשדרה עד שהוא מניע לשתי צלעות רכונות. חתכה ונתנה למי שזכה בה וכו'; בא לו לנרה והניה בה שתי צלעות מכאן. ושתי צלעות מכאן ונתנה למי שזכה בה וכו'; בא לו לדוף השמאלית והניה בה שתי צלעות רכונות

מלמעלן. ושתי צלעות רכבות מלמטה וכך היה מניה
בחברותה. תמיד פ"ד מג:

“ He (meaning the priest) did not touch the back bone till he came to the two small RIBS, which he cut, and gave to him to whom they belonged. He then went to the vertebre, and leaving two RIBS on each side, he gave the part to whom it belonged, &c. &c. He then went to the left side, and left two BIBS at the top, &c. &c. (Tract. Tamid, chap. iv. sect. 3.)

Both Onkelos and Jonathan have understood this word in this sense, for both have rendered it by the corresponding Chaldee word מעלהוי *de costis ejus*. But I forgot! Mr. B. has found out that the Latin translation of this word is inaccurate, and that the learned critic of the Quarterly Review who cites it, “*is ignorant of the grammar of the Hebrew and Chaldee.*” Because, says Mr. B. “ the radix of מעלהוי is לוע to swallow,* for support; and support, aid,

* The Talmudists have ransacked almost every part of the human body, and explained why Eve was made from a rib in preference to any other part of the human body. Thus they say (Midrash Rabah, chap. 18, p. 225).

לא אברא אותה מן הראש שלא תהא מיקורת
ראשה, לא מן העין שלא תהא סקרנית, ולא מן

help, are nearly of the same import, and **צלע** means to *lean*, to *halt*, to *rest*; and the eastern people when they *halt* or *rest*, generally lie on the *side*, to renew their strength, and thus acquire support.” Ergo, must mean a *side*.* Wonderful man! By such reasoning

האזור שלא תھا ציוויתנו. ולא מן הפה שלא תھا דברנית ולא מן הלב שלא תھا קנאחנית ולא מן היד שלא תھا ממשמשנית. ולא מן הרגל שלא תھا פרנסנית אלא מקום צנווע באדם אפיגלו בשעה שעומד ערום הוא מכוסה:

God did not form her out of Adam's head, that she might not be proud—not from the eye, that she might not gaze on every thing—not from the ear, that she might not listen to every thing—not from the mouth, that she might not be too talkative—not from the heart, that she might not be of a jealous disposition—not from the hand, that she might not meddle with every thing—not from the foot, that she might not be a runagate—but from a part, which even in a naked person, is covered, namely, the rib. It seems, however, there is a snug corner which these sages have never thought of. For, according to Mr. Bellamy's derivation **מעלעחי** must mean *from his swallow or throat*; Eve must then have been formed out of Adam's throat. No wonder then that the ladies are so fond of prattling!

* Lest the reader should imagine I have mistaken the sense of Mr. B.'s words, I give the following extract from his *Second Reply to the Quarterly Review*; (C. J. No. 38. p. 255.) “The Chaldee word which is chosen by Onkelos for

you may easily make out that **מעלשוּהִ** means a *goose*. Because **לוּעַ** means to *swallow*, and a swallow is a bird, and so is a sparrow; and a sparrow and a goose are synonymous terms: witness the word *asparagus*, which is a corruption from *a sparrow goose*; ergo, **מעלעוּהִ** must mean a *goose*! Q. E. D. But to be serious. Did it never strike this great philologist that if **לוּעַ** be the radix of **מעלשוּהִ**, the second **וּ** must be a servile letter, a thing which he hardly would dare to maintain? However, to satisfy Mr. B. that the Chaldee word means *a rib*, and not *a side*,* let him look at Jonathan's paraphrase, and he will find the following words

the interpretation of the Hebrew word **מצלעותיו** rendered in the common version, *his ribs*, is **מעלעוּהִ**, which comes from the radix **לוּעַ** *to swallow for support*. See Prov. xx. 25. devoureth.—Obad. 16. swallow. So that the interpretation which Onkelos gives to the word **מצלעותיו** is *helps, aids, supports*, and not *ribs*, as in the common version. This is in perfect agreement with **צָלַע**, in its root, which means to lean, to halt, to rest, Gen. xxxii. 31, 32, &c.; and so it is applied to mean *side*, as the eastern people when they halt or rest, generally lie on the *side*, to renew their strength, and thus require *support!*"

* The Chaldee word for *side* is **סְתָרָה**

ונסיב תְּאַמֵּלָעֹהִי הִיא עֲלֹעָה תְּלִיסְרִית דָּמוֹ
סְטֶר וִמְנָא

“And he took one of his ribs: it is the thirteenth rib of the right side.” Now, unless Mr. B. is prepared to say that Adam’s right side was a TRISCADECAGON, he will allow that must mean “of his ribs;” and instead of charging the Translator of the Chaldee version, and the Quarterly Reviewer with ignorance, acknowledge his own errors.

וַיָּסַגֵּר בְּשֶׁר תְּהַתֵּנָה Mr. B. renders these words by “whose flesh he had enclosed in her place;” and lest he should not be understood, explains in one of his notes what he means by these words. Had he found such an interpretation in any other version, he would undoubtedly have said “modesty ought to cover it with a veil.” He may think it very ingenuous, but I can assure him that it has not even the merit of novelty. It will be sufficient to cite the words “לֹא נִצְרַבְתָּ אֶלָּא לְמִקּוֹם” without pointing out the part of the Talmud where it occurs. It certainly is not a little remarkable, that Mr. B. who so often exclaims against Jewish interpretation, should here adopt a most whimsical interpretation of an ancient Rabbi; improving it by rendering, contrary to grammar-

tical rule, וַיְסִנֶּר בָּשָׂר “whose flesh he had enclosed.”

“And the Lord God built the substance of the other.” The word which Mr. B. renders substance is in Hebrew **תָּא**; a particle which according to the authority of the first Hebrew grammarians is the sign of the objective case. But Mr. B. mistaking, as I suppose, Aben Ezra’s meaning of **וְתַעֲם אֵת כְּמוֹ עַצְם הַדְבָּר** (Comment on Gen. chap. i.) has taken it in his head, that **תָּא** means substance. Then according to him we must translate **אֵת הַצָּלָע** *the substance of the shadow!*

הַצָּלָע According to this great Hebraist means OF THE OTHER. The reader will naturally ask, why, Mr. B. has just labored very hard to prove that **צָלָע** means a *side*, how then can it be rendered *of the other?* A little patience, kind reader! Nothing is impossible to such a Translator. He gives you nothing but what “is confirmed by other parts of Scripture;” and where the original fails him, he does not scruple even to stoop for support to the reviled English Version, always abiding by this golden rule, that “Scripture must be its own interpreter.” In this instance, he cites Exod. xxvi. 27. not indeed the Hebrew, which would not have answered the purpose so well,

but the English Version, viz, “*the other side of the tabernacle.*”*

As Mr. B. has cited this passage to confirm his own interpretation, it follows (for I can hardly suppose he would designedly mislead his readers) that he imagined the Translators have rendered צלע, by, THE OTHER. If so, I really pity his ignorance:—as it is evident, that it was the word **השנית** they have rendered so, and not צלע. Consequently, before Mr. B. can justify this whimsical translation, “*and Jehovah God built the substance of the OTHER,*” he must expunge the word צלע from the original, and interpolate **השנית**!

And this is the gentleman that dares abuse all former Translators!—dares to charge them with ignorance!—dares to offer a new translation of the Bible!—In what an extraordinary age do we live!

I will not tire the reader’s patience by any further remarks on this famous interpretation. It is sufficient to say, that the succeeding passages are executed in the same style.

* The corresponding Hebrew words are, צלע the side of, **השנית** the tabernacle, **המשכן** the second or other, that is to say, the *second or other side of the tabernacle.*

One thing must appear evident, that the author of the New Translation, instead of endeavoring to find out the true sense of the original, adopts certain opinions, and by mangling the Hebrew words, contrives, somehow or other, to fasten them on the inspired writer.

In the same manner has he perverted almost every word in Gen. ix. 21, 22, 23, 24. merely to give plausibility to his strange notions, that Noah was *a high-priest!* that he had a *tabernacle!* and *cherubim!* and *symbols!*

And what havoc did he not make in that part of Scripture, wherein the intercourse of Lot and his daughters is mentioned. The sacred Historian relates an historical fact; accounting at the same time for the origin of two nations, whose history was in some measure connected with that of the Israelites, and whose conduct had a very great influence upon them. In giving the particulars of this event, and in connecting it with the preceding narrative, the inspired writer has shewn us that every deviation from rectitude is pregnant with evil, and sure to be productive of the most pernicious consequences. For it is evident, that had Lot not separated himself from his virtuous benefactor, Abraham, and had he not taken up his abode with the most

wicked of men, he would not have been exposed to the danger of being involved in their ruin; nor could the recorded transaction with his daughters have taken place. The sacred Historian wished most probably also to point out, that good intentions alone do not justify improper means. For, certain it is, that the conduct of Lot's daughters did not proceed from low appetite, but that it was a moral aberration, arising from the excess of a feeling, in itself excellent; namely, the maternal instinct, or desire of offspring.* Considering

* Nothing, perhaps, more strongly evinces the temerity, the profligacy, and the ignorance of Infidels and Deists, than their objecting to this, and similar passages of the Bible, under the pretence of their immoral tendency.—Sunk in the grossest sensuality, they can find nothing in such narratives, but what calls forth the most impure thoughts, and thus wickedly transfer their own perverted feelings to the narrator. Instead of considering the age, the customs, the manners and state of society, (considerations without which it is impossible to form a proper judgment of any transaction,) they judge events of the remotest antiquity, by the present constitution of society; nay, often by the most perverted feelings of the most corrupt state of the same.—No wonder, then, that they come to such erroneous conclusions.

Indeed, it would almost provoke one to smile, if it were possible to smile on so serious a subject, to hear these

the narrative in this point of view, I do not see any reasonable objection to it. But Mr. B.

apostles of iniquity exclaim against the morality of the Bible! —against the morality of that Book, the whole scope and only purpose of which is, to purge away the impurities of human nature, and to make men *holy*. “YE SHALL BE HOLY,” says the word of God, “FOR I THE LORD YOUR GOD AM HOLY.”—And yet the morality of this book, is to be called in question!—and by whom!—by men whose courses are as corrupt as their principles are vicious.—Men whose daily practices are in direct contradiction to their hypocritical cant—and of whom it may, therefore, justly be said **שׁוֹשִׁים מַעֲשָׂה זִמְרִי וּמַבְקָשִׁים שֶׁכֶר** **כְּפָנָחָם** *They do the deeds of ZIMRI, and claim the reward of PHINEHAS.*

Such ravings scarcely deserve serious refutation; nor would I have noticed them, had not the *New Translator* countenanced these blasphemies, by imputing to the translations the very things which Deists alledge against the sacred book itself.—“*On reading this passage,*” says Mr. B. in one of his notes, “*every individual must necessarily feel that disgust which is impossible for all the powers of language to describe!*” It is in vain to say that his objections are directed against the translations only. For, as I have elsewhere observed, should it turn out, as unquestionably it will, that the translation of these passages is substantially correct, the censures levelled against it must fall with equal force on the original. And thus is the Bible laid prostrate at the feet of unbelievers, by the very man who professes to defend it.

who is sure to re-echo the murmurings of Deists, having persuaded himself that Lot was

In order to remove the erroneous impressions which such objections, when backed by the authority of a believer in revelation, are calculated to make on weak minds, we will endeavor to place this subject in its proper light; relying on the candid reader's pardon, if, with this view, we exceed the usual limits of a note.

A celebrated author, to whom the following may justly be applied, “*Vir in divinis Scripturis eruditissimus, & in secularibus nobiliter doctus, carmine excellens, & prosa, eloquio, disertus, sensu profundus, ingenio subtilis, assertione nervosus, vita & conversatione sanctissimus apparuit*” —has recommended the Bible as the STATESMAN’S MANUEL. And one lesson at least of sound state policy, one most instructive warning for “*the nations of the earth, and for all that bear rule therein,*” does the Bible present to us in the history of those races and communities, who had made civilization the *substitute* for true cultivation, instead of its result and accompaniment; declining in morals in exact proportion to their progress in artificial manners: till at length conventional refinements, and a strained delicacy in language and demeanor, so far from being the natural *polish* and *bloom* on the fruit of inward holiness, were but the varnish and provocatives of sensuality and unclean imaginations. Nothing, indeed, can be conceived more offensive to a pure mind, or more alien from the healthy condition of a moral being;—nothing more hateful in itself, or more pernicious in its consequences, than that mental familiarity with impure images and vicious recollections, which infecting and leavening the whole mass of our

a saint, and that a saint cannot be guilty of a fault, even unintentionally, concluded, that

associations, degrades the best and holiest of our nature into recollective links and suggestions of the meanest and foulest. And, yet, to such an extreme has this unchaste hypocritical mock-modesty been carried in certain periods of that *over-civilization* which (as we have already observed) is itself but the lying counterfeit of substantial *cultivation*, that it has been almost forbidden in good society, or at least hazarded with a sort of apologetic shrinking, to express in simple and appropriate terms the domestic bonds and proprieities in which,

Relations dear and all the charities
Of father, son, and brother,

subsist and originate: thus defaming as impure or unseemly, what God himself has pronounced chaste, not unbefitting holiest talk! and this too, forsooth, because it is feared, the means by which the inferior tendencies of our nature are taken up into, and hidden in our nobler affections, our proper humanity—even as the dark and heavy mist is raised, refined, transpierced, and as it were clothed by the genial light, that awakens and calls it forth—lest, I say, the very means,

By which adulterous lust was *driven* from man
Among the bestial herds to range,

might be instantly connected in their own minds, and those of their hearers or readers, with impulses (or rather with recollections of vicious abandonment to impulses) which in the bestial herds themselves appear rather a brief resumption of their individual will by *nature*, than an act of their own.

Now among the many and various characteristics of the Bible, neither the least striking nor the least affecting trait

no such intercourse had taken place; and that Lot was not inebriated. Now the Jews had, at

is the prominence every where given to the rational maternal instinct, to the instinctive desire of offspring in woman. This indeed is woman-hood itself, and all the contra-distinguishing *womanly* virtues are (more or less remotely) derived from this. This, in a natural state of society, is the *predisposing*, not seldom the *strongest*, but generally the earliest, ground of the conjugal: revealing itself manifolds, long before the natural means to its proper object exist in thought or wish. — And accordingly, the Bible brands with the mark of folly and debasement, both in man and woman, every act and every behavior evincing the existence and predominance of the animal *Æstus*, by and for itself singly, and not subordinated to higher ends and desires more properly human—while by express prohibition, and special example, it attaches the name and penalty of atrocious guilt to the crime of intentionally separating the former from the latter, the appetite from the instinct, the gratification from the duty. On the other hand, these sacred writings are equally distant from the proud presumption and unnatural austerity of those monkish ascetics, who would dehumanize, and thus demoralize their disciples under the pretence of a super-moral and angelic purity!—What uncorrupted heart can read the stories of Rachel, Leah, Ruth, Hannah, and others, without seeming to breathe the pure elastic atmosphere of a world that had not yet lost its child-like innocence and simplicity! What uncontaminated mind can contemplate those primordial scenes of domestic tranquillity and pure modes of life, without feeling a regret that they should ever have been supplanted by what

least, as great a veneration for the Bible as Mr. Bellamy: and I dare assure him, that in

we call refinements of manners! How polluted, how debased, nay, how depraved must those beings then be, who in reading these faithful transcripts of patriarchal times can feel no other emotions, save such as degrade human nature! When therefore Infidels exclaim against these histories as having a tendency to immorality, the only answer they deserve to have is this—"Ye sons of Belial! ye little think that in thus attempting to throw discredit on the Bible, you proclaim your own shame—you uncover your own nakedness, and lay open the filthy sources whence your objections flow.—It is to you, and men like you, that the Prophet alluded, when he so emphatically exclaimed, "*Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness!*"

The preceding remarks will equally apply to the transaction under immediate consideration. For as we have already observed, the conduct of Lot's daughters did evidently not proceed from blameable motives. Having witnessed the destruction of Sodom and Gomorrah, they held it for certain, that excepting themselves and their father, not a human being was left. Now we know that in that remote period of the world, the parental feeling was much stronger than it is now. To be barren, was to cease to exist: for the word קָרְבָּן, קָרַבְנָה, barren, literally means to be eradicated; to be torn up by the root. To be childless was considered as the greatest of calamities: whereas, on the contrary, a numerous offspring was considered as the greatest of blessings. "Give me children, (exclaimed Rachel), or else I die!"—And when the Almighty who

this respect at least, we have not degenerated from our forefathers. And yet they did, and we do believe that such an intercourse took place; and so thoroughly were they persuaded

alone knows the secret thoughts—who alone can judge of the purity of our intentions, had heard her prayer, she joyfully exclaimed, **אָסֶף אֱלֹהִים אֶת חַרְפָּתִי** “God has put an end to my shame!”—With such feelings, then, and under circumstances so peculiar, were these daughters led to commit a crime forbidden in the same sacred books as the blackest and foulest of sins. So far then is this narrative from containing any thing that has a tendency to im-morality, that I think it must, if viewed in its proper light, have the contrary effect. At all events it serves to point out, and confirm this important truth, namely, that the moral sense on which Infidels lay so much stress, is of itself insufficient to guard us against excesses; and that the light of reason, unassisted by divine revelation, will often, like an **IGNIS FATUUS**, lead us astray.

Instead, therefore, of joining the worst and most ignorant of Infidels in charges by which infidelity itself is disgraced, let us rather return thanks to the faithful historian, who, by placing before us the *failings* as well as the virtues of ancient races, has furnished us with the best means of imitating the one, and avoiding the other. And instead of joining the New Translator in ignorantly supposing that this narrative contains any thing that must make us feel “*that disgust which is impossible for the powers of language to describe*,” let us rather join the wisest of men, in declaring that **אָמְרוּת יְהוָה צְרוֹפָה** “The word of the Lord is pure!”

of Lot's inebriation, that the opinion has passed into a proverb: for whenever they wish to express, in familiar discourse, that a person is *dead drunk*, they say he is as (*שכור*) drunk as Lot! yet, in defiance of this traditional opinion, in spite of the Hebrew text, Mr. B. will have it that Lot was quite sober; and to prove it, he so distorts the Hebrew words from their obvious meanings — makes such a confusion between nominatives, genitives, datives, and accusatives—and in a number of loquacious notes, pours out such volumes of abuse against the Translators, ancient and modern—that any person at all acquainted with the rudiments of the Hebrew, must be at a loss at which to be most surprised—at Mr. Bellamy's ignorance,* or at his presumption.

* To point out all the gross errors which Mr. B. has committed in translating this single chapter, would take up more room than I have at present to spare. I shall therefore only notice a few of his blunders, in as far as they relate to the passages under consideration.

Verse 25.—**הַעֲרִים הָאֵל**, *these cities*; Mr. B. renders *the cities of the God!*—Now a mere tyro in Hebrew could tell him that this is a gross grammatical blunder; for when a plural noun terminating in **ם** is put in *regimen*, the (ו) is invariably dropt, and the preceding vowel-point (') changed into (''); nor could the noun in such case pos-

CHAP. III.

THE SAME SUBJECT CONTINUED.

IN the preceding Chapter, we have given some examples of Mr. Bellamy's New Transla-

sibly retain the definite **הַ**.---According to Mr. B.'s translation the word corresponding with *cities of*, ought to have been **עָרִי**, and not **עָרִים**.

Verse 26.---**מִן אֶחָדוֹ** *from behind him*, Mr. B. renders, *after his posterity!* **נְצִיב** *a pillar*, he renders, *a memorial!* **מֵלֵחַ** *salt*, **DESTRUCTION!**

Verse 30.—**בְּמַעֲרָה** he renders properly enough in his text, *a cave*; but in his notes he tells us it means **A MEADOW!** and refers his readers to chap. xx. 33. without mentioning what book he means. I suppose, however, he means the Book of Judges, where the established Version renders **מַעֲרָה** (quite a different word) by *meadow*. And this he calls translating from the Hebrew only!

Verse 31.—**בְּאָרֶץ** very properly rendered in the established Version, *in the earth*; as Lot's daughters imagined the destruction had been universal; yet he will have it to mean *the land*.

Verse 32.—**נִשְׁקַח** is evidently in the hiphil form, and therefore correctly rendered in the established Version, *we will make our father drink*; yet the Hebrew grammarian renders it as if it were in the simple form (**קַل**,) *we will drink!* The same blunder is repeated in verse 33, and with double aggravation in verse 34, where he renders

tion; and we have seen, not without astonishment, the liberties which he takes with the

גַּשְׁקָפֶנּוּ *we will make him drink*, by, WE WILL DRINK; altogether omitting (גַּנּוּ) the sign of the objective pronoun. He renders every where the verb שָׁכַב to lie down, by TO ABIDE, and קֹם to rise, to stand up, by to MARRY!

Verse 36.—**מִאֲבִיהָנּוּ** *from their father*, he renders, by UNKNOWN TO THEIR FATHER: thus rendering the single letter ה from, by UNKNOWN TO!!

Having thus exhibited such wonderful specimens of Hebrew learning, he has the assurance thus to express himself in one of his notes. “Some may ask, how could the Jews be deceived as to their language? would they not have detected this error? (The question is certainly important---now mark his answer!)—“I, (Mr. BELLAMY) would observe that the Jews have no advantage above the Christians in acquiring a knowledge of the language; had they, surely before this day it would have been shewn, that *all those palpable contradictions and inconsistencies which disgrace the translations*, are not to be found in the original: it would have advanced the credit of the Jewish as well as the Christian religion. But indeed the far greater part of the Jews in all nations, though they pronounce the Hebrew, or read the Hebrew Bible, yet they know not the meaning; and are obliged to gain their knowledge of the original from the national translations.” Now leaving Mr. B.’s readers to admire the logic of this passage, I must calmly ask Mr. B. himself, whether he has ever heard of such men as *Jonathan, Onkelos, the author of the Mishnah, the composers and compilers of the Talmud; or of Sadias, Maimonides, Aben-Ezra, Jarchi, Kimchi, Abarbanel,*

original. But all this is nothing, comparatively speaking, to the daring liberties which he has taken with the sacred text in other parts of Scripture; and particularly, with that part relating to the tenth plague which the Almighty brought upon the Egyptians. The following are the passages which describe, and refer to this most awful event.

כֹּה אָמַר יְהוָה בָּנֵי בְּכֹורִי יִשְׂרָאֵל : וְאָמַר אֶלָּךְ
 שָׁלַח אֶת בָּנֵי וַיַּעֲבֹדָנִי וַתִּמְאֵן לְשִׁלְחוֹ הַגָּה אֲנָכִי
 הָרַג אֶת בָּנֶךָ בְּכָרֶךָ :

Exod. iv. 22. “ Thus says the Lord, Israel is my son, even my first-born :—23. And I say

Manasseh Ben Israel, Moses Mendelson, Hirtz Wessley, and (it is no hyperbole when I say) thousands of others?—and whether he intended to include these men in the minority or in the majority? Be this as it may, I think his answer is the most silly that could be given to so important a question! I hope, however, he will permit me to answer it for him. It is, because the Jews have too great a reverence for their sacred books, than to disfigure and mutilate them in the same horrible manner as the modern translator has dared to do.

* The following literal version is here given, merely to show that the deviations in the English translation do not materially affect the sense.

1. said 2. my first-born son is Israel 3. and I said 4. send 5. behold I slay 6. thy first-born son.

unto thee, let my son go that he may serve me: and if thou refuse to let him go, behold I will slay thy son, even thy first-born."

כִּי אָמַר יְהוָה כְּחֵצֹת הַלִּילָה אָנָי יוֹצֵא בַּתּוֹךְ
מִצְרָיִם : וְמֵת כָּל-בָּכֹור בְּאֶרֶץ מִצְרָיִם מִבָּכֹור
פְּרֻעָה הַיֹּשֵׁב עַל-כְּסָאוֹ עַד בָּכֹור הַשְּׁבָחָה אֲשֶׁר
אַחֲרֵ הַרְחִים וְכָל-בָּכֹור בְּהַמָּה :

¹ Thus says the Lord, about midnight I will go out into the midst of Egypt: and all the first-born in the land of Egypt shall die, from the first-born of Pharoah that sitteth upon his throne, even unto the first-born of the maid servant that is behind the mill; and all the first-born of beast.
Exod. xi. 4—6.

וַיְהִי בְּחֵצֵי הַלִּילָה וַיְהִזֵּה הַבָּה כָּל-בָּכֹור בְּאֶרֶץ
מִצְרָיִם מִבָּכֹור פְּרֻעָה הַיֹּשֵׁב עַל-כְּסָאוֹ עַד בָּכֹור
הַשְּׁבָחָה אֲשֶׁר בְּבֵית הַבָּזָר וְכָל-בָּכֹור בְּהַמָּה :

² And it came to pass, that at midnight the
⁵ Lord smote all the first-born in the land of Egypt, from the first-born of Pharoah that sat

1. said 2. I go out 3. cattle 4. and it was in half of the night 5. and the Lord.

*on his throne unto the first-born of the captive
that was in the dungeon; and all the first-born
of cattle.* Exod. xii. 29.

In consequence of this awful event we find (Exod. xiii. 2.) that God commanded Moses קָדְשֵׁלִי כָּל־בָּכֹור פֶּטֶר כָּל־רְחָם בְּבָנַי יִשְׂרָאֵל “Sanctify unto me the first-born,” &c. &c. The particulars relating to this command are given in verse 12 and 13. which last verse concludes with the following words וְכָל־בָּכֹור אֲדֹם “*And all the first-born of man amongst thy sons thou shalt redeem.*” The divine writer proceeds, ver. 14, 15.

וְהִיא כִּי־יִשְׁאָלְךָ בְּנָךְ מִתְּרָא לְאֹמֶר מַה־זֹּאת וְאָמַרְתָּ
אַלְיוֹ בְּחִזּוֹק יְדֵךְ הוֹצִיאָנוּ וְהַנּוּ מִפְּצִירִים מִבֵּית
עֲבָדִים : וְיִהְיֶה כִּי הַקְּשָׁה פְּרֻעָה לְשַׁלְחֵנוּ וַיַּהַרְגֵּן
יְהֹוָה כָּל־בָּכֹור בְּאָרֶץ מִזְרָחִים מִבָּכֹור אֲדֹם וְעַד
בָּכֹור בְּהַמִּה עַל־גָּן אֲנִי זֹבֵחַ לִיהְוֹת כָּל־פֶּטֶר רְחָם
הַזְּבָרִים וְכָל־בָּכֹור בְּנֵי אַפְּרִי :

And it shall be when thy son asketh thee in time to come, saying, what is this? that thou shalt

6. shall ask---7. to-morrow, or in future time---8. and

say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage: and it came to pass when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the Lord all that openeth the matrix, being male; but all the first-born of my children I redeem. Exod. xiii. 14, 15.

Now I ask the candid reader who knows any thing of the Hebrew language, whether it is possible, without wilful perversion, to put any other construction upon the above cited passages, than what the translators have done? namely, that God had slain the first-born males of the Egyptians, as well as those of their cattle; and that the laws respecting the sacrifices, and redemption of the first-born, were expressly instituted, for the purpose of keeping this awful event alive in the minds of the Israelites, from generation to generation?* Yet, Mr.

9. servants or slaves---10. hardened or resisted---11. from, &c.---12. the males---13. sons.

* These laws were most religiously observed by the nation, not only during the existence of the temple worship, but even from the dispersion down to our own days,

Bellamy dares to tell a learned world, that no such event ever took place. “*That there is not any mention made in the original Hebrew text, of destroying the first-born children, but only every idol which was the firstling of beasts!*” To support this extraordinary assertion, and to father it on the sacred text, he renders, in opposition to grammar, in opposition even to his own authority, the words בָנֶך בְּכֹרֶך “*thy offspring of thy firstling!*”* and he renders בְּכֹר every where by FIRSTLING! and he explains it to mean, not the firstling of man, but of cows, goats, “*and every species of quadrupeds, also the serpent genus from the leviathan to the snake!*” &c. But as the words מִבְכֹר אָדָם chap. xiii. 15. “*from the first-born of man,*”* could not so easily be metamorphised into a firstling, what does Mr. B. do! why, he

particularly that part of the law which relates to the redemption of the first-born, which amongst the Jews is called תַלְמוֹד מִשְׁנָה and פְדִיּוֹן הַבָּן. A whole volume of the and treats exclusively of these very laws.

* In rendering the words בָנֶך בְּכֹרֶך by *thy offspring of thy firstling*, Mr. B. has not only violated the grammatical rules of the Hebrew language, but also the first principles of universal grammar: for the two nouns having each a possessive affix, cannot upon any principle of grammar be rendered as if the former were in *regimen*.

renders the particle נ by not* and dares to make a negative out of an affirmative clause!

* נ or נ from, succeeded by וְיַדְעָה and until, is equivalent to the English words both inclusive, as indeed it is invariably rendered in the established Version.

† Noldius in the long list of meanings which he erroneously attaches to the single letter נ, tells us, it answers to the Latin non; an assertion as absurd as if an English grammarian should make from and not synonymous words, only because in the sentence “*It is far from the truth*” not might be substituted for the words, *far from*, without practically affecting the meaning! But, indeed, the very examples which he cites, show how completely he was mistaken. Where is the Hebrew scholar who will venture to say, that “*Et dixit, Justa est, non ego;*” (Gen. xxxiii. 16.) is the proper translation of וַיֹאמֶר צִדְקָה מִפְנֵי; Or, *auscultare non sacrificium est bonum*—of שְׁמֹועַ מִזְבֵּחַ טוֹב! The rest of his examples are of the same description. I have no hesitation to say, that there is not a single instance in Scripture where נ can with propriety be rendered as a negative.

The following extracts will enable the reader to judge of Mr. Bellamy’s opinions on this important subject:—

(Note on v. 23. ch. iv. Exod.) “It must appear to the serious and impartial reader, that the just and merciful God would not destroy all the first-born children of Egypt for the wickedness and obstinacy of one man; as is signified in the common Version, &c. Words more pointed as referring to the first-born children cannot be chosen. But (says Mr. B.) the reader must remember that this is only in the common Version; no such statement can possibly be made

THE FOLLOWING IS HIS TRANSLATION OF THIS VERSE.

“For it was when Pharoah refused to send us forth; that Jehovah slew every FIRSTLING of

from the Hebrew. Besides it would make crying and smiling infants, who had not offended, to suffer for the sins of their parents.”

(Note on 29. xii.) “It has long been said, both by ancient and modern objectors, that the execution of this severe judgment on the whole population of Egypt, must have been *unjustifiably cruel*, as millions of innocent people, fathers, mothers, and infants, who could not offend, were not accountable for the sins of their governors; “*It certainly has this appearance as it stands in the translation.*”

I have neither leisure nor patience to copy the whole of this note, which extends to seven closely printed columns; I therefore only give the concluding part, and refer the reader to the work itself; assuring him, that he will there find Mr. B. extended in all his glory; surrounded by specimens of Hebrew criticism, and logical reasoning, quite worthy of the Author.

“Now, (says Mr. B.) for the credit of the Bible—of the Christian religion—of humanity—and in justification of the unimpeachable moral of God, let it be made known to all Infidels, and published to all Christian nations, *that there is no mention made in the original Hebrew of destroying the first-born children of the Egyptians; but only every idol which was the firstling of beast.* And when it is recollect that every Egyptian at this period had his household God, *his firstling*, even from Pharoah who sat on his throne, to the prisoner who lingered in the dungeon of that tyrant, and that these beasts were worshipped by

*the land of Egypt; NOT the first-born of man,
BUT the FIRSTLING of beasts: therefore I sacri-*

them, even the whole genus of the different species of quadrupeds; also the serpent genus in all its various species from the leviathan to the snake, it is easy to conceive that the poor who could not purchase a costly God might get a God for nothing. (Indeed!—How lucky!) “and though it was not deemed so fashionable to have a God of little worth, yet the poor were not precluded.” (How fortunate!) “Every one was thus accommodated with a God which could be carried about. (How convenient! and were the firstling of these also destroyed?) Such was the polytheism of that age. Therefore (a most conclusive reason, to be sure!) the words of the text are by the sacred writer applied with full effect, and are so plain that they cannot be mistaken, to what class the word בָּכֹר *firstling* was applied, &c. &c. &c.”

“ Yet still the question may be asked (and a very important one it is) why have not these things been known? why have not the clergy given us this information? which clears the moral character of God from the imputation of those things which would be disgraceful to man? (Now mark the answer.) I believe it will be acknowledged that no doubt can be entertained concerning the candor and learning of the clergy.—But a thing so important as that of a national revision of the Bible, does not rest with them. Much praise is certainly due to many of our learned prelates and clergy, whose zeal for the love of truth has induced them to labor for the accomplishment of so desirable an object as a *literal translation from the original Hebrew ONLY*. Because their wish is to see the sacred volume in the English language divested of those *errors which have laid*

*fice BEFORE Jehovah every OPENER of the matrix
being males; FOR every first-born of my children
I redeem.*

Thus doth this innovator presume, not only to oppose the general belief of Jews and Christians, but to change the word of God from affirmative into a negative! Surely whoever has a spark of religion within him, must reprobate such unwarrantable attempts. And yet, this gentleman tells us, in almost every page, that he does these things for the credit of the Bible—for the promotion of religion—and for the downfal of Deism!—How the credit of the Bible is to be advanced by putting in the mouth of its writers the most unintelligible jargon, and the greatest of absurdities, I know not. I am equally ignorant how religion is to be promoted by pouring the most undeserved abuse on its teachers;—and it remains for Mr. B. to explain how Deism can be defeated by calling its abettors, “ingenious,” “of a searching turn of mind,” and by ascribing the

the foundation of infidelity, and of expressions which modesty would cover with oblivion, but which are not to be found in Hebrew;—I repeat—which are not to be found in Hebrew.” And this is the answer to the question—why have not these things been known! !

cause of their wickedness, not to the corruption of their own hearts,—but to the ignorance of the translators.—For my part, so far am I from believing Mr. Bellamy's publication calculated to diminish infidelity, that I am confident it will, if not checked, increase it.

One of the evils which may be apprehended from Mr. Bellamy's works, I have already stated in the preface; namely, that from his throwing such discredit on all former translations, the confidence of those who derive their religious tenets from those sources (and they comprehend by far the greater part of Jews and Christians,) must be shaken, and they will consequently be left a prey to sceptism, and an easy victim to the all-devouring grasp of infidelity.

Another very great objection to Mr. Bellamy's publication is, that he has collected in his work such a mass of infidel objections against the Bible, as is hardly to be found in any single production of Deistical writers; and he has, in most instances, attached a degree of importance to them, which they really do not merit.

Whether it was at all decorous to place the ravings of blasphemers, in the same page with the sacred truth of revelation, is a

question which a religious man will not be ready to answer in the affirmative. Certain it is that such attempts are sure to do more harm than good.

The Bible is a book which happily is read by all classes of people, literate as well as illiterate. The former require not Mr. Bellamy's learning to quiet their scruples, or to silence Deists: they can apply either to the resources of their own cultivated minds, or to well written and approved works which treat exclusively of such subjects. As for the illiterate, they are much better without them. Such subjects can only bewilder their minds, and produce what a wise and eloquent senator has so well expressed, "a shallow Infidel."* Now myriads of beings have hitherto read the Bible with satisfaction and profit, without knowing that such men as Collins, Tyndal,

* "Take a man from his daily labor, and point out to him any moral precept of his religion, and he understands it; but let the same man dive deep into questions, and doctrine, and bring to his knowledge a few of the objections urged against it, and with his slight information he becomes a shallow Infidel."—*Mr. Plunket's speech on the Seditious Meeting Bill, as reported in the Times Newspaper, December 4, 1819.*

Bolingbroke, Voltaire, and others of the same description, ever existed; and without being aware of their blasphemous opinions. Mr. B. has collected their objections, and placed them in a conspicuous view, for the purpose, as he tells us, to refute them. But has he forgotten that whilst he teaches the illiterate to answer, he also teaches them to ask questions—and that whilst he endeavors to pull up Deism by the root, he at the same time assists in propagating its shoots, and in diffusing its pernicious influence!

Surely no sensible man would set his house on fire, merely for the pleasure of extinguishing it! nor would a kind father place poison before an inexperienced child, for the sake of pointing out its antidote!—If the ravings of Deists at all deserve refutation, let it be done in separate publications; and let not their blasphemous and venomous opinions, be placed at the very source of the stream of life.

Were, therefore, Mr. Bellamy's refutations the best that could be given, I should think them misplaced, and consequently dangerous. But how much more pernicious must his attempts appear, when it is considered that he has put the objections of Infidels in the strongest light, and answered them often in the most silly

manner; and that, instead of refuting them, he has strengthened their cause, and furnished them with fresh weapons of attack.

Let us compare Mr. B.'s opinions with those of Deists, and see whether they are not equally calculated seriously to injure religion. What does the Deist say? Why, "ye Jews and Christians, you are the greatest idiots on earth; you believe in things quite revolting to common sense; the books you deem sacred are nothing but impositions; your ancestors were either as great fools as you are, or the most wretched impostors." And what does Mr. Bellamy say? Why, he says, the original Hebrew Scripture is certainly of divine origin, but as for you Christians and Jews, you are certainly a parcel of blockheads; your ancestors were no better. They have taught you things that do not stand in the original. They professed to know something of this ancient book, and you do the same; but I tell you, that neither you, nor your fathers, nor your fathers' fathers — neither Rabbi nor Bishop — neither Translator nor Commentator, ever understood its proper meaning. None but the ancient Jews* in the time of *Ezra*, and I,

* The reader must recollect, that this is a *bare* assertion of Mr. Bellamy's. It is doubtless for his own credit to have

MR. BELLAMY, OF GRAY'S INN LANE, properly understood it. This is the amount of Mr. B.'s assertions.—Now I do not see any great difference between these two opinions. The one tells us that the original work is an imposition—the other, that the received sense of that work is an imposition.—One accuses the original of containing *inconsistencies, contradictions, &c.*—the other removes these heavy charges from the original, by kindly putting them on the translations; or, in other words, on the received sense of the original. Both opinions accuse us and our ancestors of believing in things which we do not understand;—both impute ignorance to our best and wisest men;—both are equally absurd; yet, nevertheless equally mischievous.

Again, the Infidel accuses God of cruelty for having slain the first-born of the Egyptians, and for having ordered the destruction of the Amalekites. And what does Mr. B. say? “O! yes, you are right—God must be cruel if he had acted thus, or thus commanded; but these

it supposed, that the ancient Jews *were* of the same mind with himself. The *motive* for this assertion is evident enough; but his *proof*, and the ground on which it rests, Mr. B. has yet—to invent.

things do not stand in the original." Now if it should after all appear that these things do stand in the original, what follows? Why, according to Mr. B.'s arguments, that God must be cruel, or in Mr. B.'s own words, "*unjustifiably cruel!*" Thus does this man reduce us to the strange dilemma, either to blot out the word of God, or to believe him *unjustifiably cruel!*

That such horrid assertions should proceed from Infidels whose hearts are corrupted, and whose minds are perverted, is to be lamented; but that they should be entertained, even for a moment, by a man who has a real reverence for religion, is certainly unaccountable.

It is not my intention in this treatise to refute the foolish assertions of Infidels. Enough has been written on this subject by men of wisdom and eloquence, in every respect more capable of so important a task, than so humble an individual as I am. But I cannot forbear asking Mr. B. and Deists, why we must think God unjustifiably cruel, if we believe him to have slain the first-born of the Egyptians, or to have commanded the destruction of Amalek? I suppose neither Mr. B. nor the Deist would call a man cruel, for merely withdrawing, or discontinuing a gift benevolently bestowed,

from an object who had abused his bounty?—I suppose also that Mr. B. and the Deists, who seem to have usurped to themselves a monopoly of the pure ideas we ought to entertain of God, will allow that whatever blessings Divine goodness bestows on his creatures, are all so many bounties, so many gratuitous gifts, to which we have no manner of claim—bestowed on us on the express condition that we should not abuse them; and if we do abuse them, it is but just that we should forfeit them. And yet the earth-born worm, the creature of a day, who knows not in one moment what will happen to him in the next, dares lift up his unhallowed voice and accuse his *Maker*, THE MIGHTY בָּלְהָאָרֶץ שׁוֹפֵט JUDGE OF ALL THE EARTH, of cruelty!—because he thinks fit to deprive his sinful creatures of a portion of those blessings which they no longer deserve to enjoy? It is true, Mr. Bellamy thinks the Egyptians were innocent creatures, and “they ought not to have been made accountable for the wickedness of their governors.” Now if it were so, then the Almighty must have been equally unjust for bringing *nine plagues upon these innocent creatures*; for Mr. B. acknowledges by his own interpretation, that those nine plagues were brought upon the Egyptians themselves,

and not upon their cats and dogs, and upon their *firstlings*; and why should *they* have been punished for the faults of their governors? This Mr. B. has quite forgotten; perhaps he reserves it for the next edition. But who has told this daring man that the Egyptians were innocent? Who could best ascertain their innocence or guilt? An obscure scribbler who forgets in one chapter what he writes in the other, or the Almighty Being who searches the most hidden thoughts of man? Doth not the word of God expressly declare וַיַּעֲבֹדוּ מִצְרָיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרָךְ “*And the Egyptians made the children of Israel serve (or work) with rigor?*”* This evidently shows that these “innocent creatures” were not unwilling instruments in the hands of tyranny, but that they participated in the wickedness of their governors. Besides, even according to Mr. B.’s whimsical notions, that God only destroyed the firstling of cattle, &c. and that the Egyptians worshipped them, “*from the king that sat upon*

* Mr. B. with his usual attention to Hebrew grammar, renders this verse, “*Then the Egyptians served the children of Israel with rigor:*” from which one might infer that the Israelites were the masters, and the Egyptians the slaves. The word וַיַּעֲבֹדוּ is in *hiphil*, and is therefore properly rendered in the English Version, “*and they made serve.*”

his throne to the slave in the dungeon," then must these Egyptians have been most gross idolators. And is idolatry with its host of abominations,* no sin?—Does it deserve no punishment? Idolatry too, in sight of the most astonishing and most miraculous events! And yet these men were innocent! and ought not to have been made accountable for the crimes of their governors! And God must be thought *unjustifiably cruel*, if we admit that he killed the first-born of the Egyptians!—Admirable reasoning! worthy of such men as Mr. B. and the Deists.—For my part, I can admit neither their premises nor their conclusion. I shall therefore continue to

* "Moreover this was not enough for them, that they erred in the knowledge of God, but whereas they lived in the great war of ignorance, those so great plagues called they peace. For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites; they kept neither lives nor marriages any longer undefiled: but either one slew another traitorously, or grieved him by adultery. So that there reigned in all men, without exception, blood, man-slaughter, theft, dissimulation, corruption, unfaithfulness, tumults, perjury, disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kinds, disorder in marriages, adultery, and shameless uncleanness. For the worshipping of idols not to be named is the BEGINNING, the CAUSE, and the END of all EVIL."—(Wisdom of Solomon, xiv. 22—27.)

believe, with the religious part of mankind, that the Almighty did slay the first-born male of the Egyptians ; and shall further believe that God is just and merciful ; and that

ישרים דרכיו ה' צדיקים ילכו בם ופשעים יכשלו

“ The ways of the Lord are right, the just walk in them, and the transgressors stumble.”

But to return.—How the Deists are to be silenced by such strange interpretations, is to me a mystery. The Deists who revile Scripture, and object to the plainest statements as they are given in the translations, they will, forsooth, believe Mr. Bellamy, when he tells them “ that Adam made a *tabernacle*, in which there were *cherubims* ! ” and, “ that Noah had a *tabernacle* too, which he took into the ark ! ”—and “ that Ham was cursed, because he went into his father’s *tabernacle* ! ” and there saw the *symbols* of his father ! ” and “ that Lot was a *saint*, and a *high priest*, and of course had a *tabernacle* ! ” and “ that the sons of Jacob had also a *tabernacle*, which they took with them into Egypt, and brought up with them into the wilderness ! ”—All this, and the like barbarous trash, for which there is not a tittle of authority in Scripture, Mr. B. thinks the Deist will believe ! —Let him not deceive himself : the Deists of our day are not such credulous

beings, except where their belief has been bribed before-hand by their sensuality. It is in points of disbelief that we are to look for their credulity.—But I will tell Mr. B. in what points he may safely reckon on the belief of Deists, and flatter himself with the applause of Infidels. They will believe him, when he tells them, that our ancestors, whether Jews or Christians, were ignorant men;—men, that believed in *inconsistencies* and *contradictions*;—and in things “*as opposite to truth, as light is to darkness.*”—And though the Deists will, perhaps, have no better opinion of Mr. B.’s transcendent abilities, and of his infallibility, than the reader has, yet will they avail themselves of *his* groundless assertions, to justify their own unwarranted attacks against religion, and against the piety and wisdom of its professors.

That this is not a mere supposition, the reader may be convinced, when he reflects on what actually took place on Mr. Carlyle’s trial. This mischievous man, the generalissimo of blasphemers, seems to have read some of Mr. B.’s publications; and what effects had they on him? Did they remove his objections? did they lessen the ardour of his diabolical pursuits? No such thing. But he did make use of Mr. B.’s great authority to justify his

own wicked conduct. The following is the mode of argument, and the words which he is reported to have made use of on his trial.

“ I cannot omit this moment of reading “ to the Jury another document, which is very “ appropriate for my purpose. This is the “ prospectus of Mr. Bellamy’s New Version of “ the Bible, dedicated by permission to the “ Prince Regent.”

“ The material differences between the “ present translation and Mr. Bellamy’s New “ Version, as set out in the prospectus, occur “ principally in these passages: 2 Kings. Isaiah “ ix. 3. Prov. xvi. 4. 1 Sam. xvi. 23. and chap. “ ii. 25. Gen. xxiii. 22. chap. vi. 3. and chap. “ xxxvii. 3. and Jer. iv. 10. and chap. xx. 27. “ In all these the new reading causes a very “ material alteration, and gives a very different “ sense from the old one. This variation, “ Carlile contended, sanctioned by the names “ of Bishops, was a tacit admission that the “ old version was wrong. The author, (Mr. B.) “ he continued, had gone farther, but it was “ sufficient for his purpose that there was a “ difference in the translations. *Mr. B. had* “ admitted that as the Bible at present is worded, “ the objections of the Deists are not entirely “ without foundation;” but he PRETENDS that “ in these passages the sense has not been

“ carefully preserved. Yet this was the book
“ they had all been accustomed to read, which
“ was read at schools, and which it had been
“ said, if men believed not, they should be
“ damned. How then is it, that when another
“ man comes in with a book very different, he
“ is countenanced—he may also say, if you
“ read not my book, you shall be damned.
“ That should serve to show the folly and
“ absurdity of submitting what was purely
“ matter of opinion, to the consideration of a
“ court of law.”

Such, then, is the use which the Deist in chief, made of Mr. B.'s labors;—such is the use, which the deluded men, who range themselves under his banner, will most probably make of them. And should they choose to avail themselves of Mr. B.'s arguments, and of his extraordinary grammatical rules, they will have fresh weapons to stab religion to the very heart: for they have only to follow his example, convert nominatives into objectives, datives into ablatives, affirmatives into negatives, and *vice versâ*, and the reader may be sure, that these *ingenious men*, as Mr. B. calls them, will convert wisdom into nonsense, and truth into falsehoods.

CHAP. IV.

MR. BELLAMY'S EXTRAORDINARY ASSERTIONS.

HAVING in the preceding pages stated some of Mr. Bellamy's extraordinary opinions, and shown the utter contempt which he entertains for all former translations, we proceed to lay before the reader some of his no less extraordinary assertions.

ASSERTION I.

Mr. B. ushers in his great and glorious work to the notice of the public, by one of those strange assertions so peculiar to him; and lest it should escape the attention of his readers, he puts it on the very cover of his Holy Bible. It is as follows—"It may be necessary to inform the reader that no translation has been made from the original Hebrew since 128*

* EICHHORN, whose extensive erudition and Biblical knowledge no one will question, is not quite so positive as Mr. B. as to the year when this translation was made.

years of Christ." Now I appeal to every Biblical scholar, whether it is possible to conceive a more gross mis-statement? Is it not well known, that the bare description of the translations that have been made from the Hebrew since that period would fill a volume? The learned Critic, who reviewed Mr. B.'s book in the Quarterly Review, took notice of this mis-statement. Mr. B. defended it. It is worth while to examine his defence. The following are his words—“ I
 “ have said, and again affirm, that no *national*
 “ translation of the Bible was made from the
 “ Hebrew *only* since 128 years of Christ. The
 “ Critic, not with that Christian courtesy which
 “ generally constitutes the character of the clergy
 “ says, that it is completely and absolutely false;
 “ and no assertion can be more palpably untrue.
 “ To specify a few only—there were the Greek
 “ translations of Symmachus and Theodotion.
 “ The translation of Theodotion is properly a revi-
 “ sion of that of Aquila. Theodotion was a gentile

“ *Ich getraue mir daher so wenig, sein zeitalter hier zu berechnen, als ich lust habe, bey mangel gewisser nachrichten zwischen den Jahren 90, 96, 128 und 130, nach Christus geburt mit andern herum zu wanken, um sein uebersetzungs jahr zu bestimmen.*—(Einleitung in das Alte Testament. kap. iii. B. 1.)

“ proselyte to Judaism, and as is said by Mont-
“ facon was but meanly skilled in the Hebrew,
“ having left a vast quantity of Hebrew words
“ not translated. He attempted only to polish
“ the language of Aquila; consequently his
“ work was never understood to be a translation
“ from the Hebrew *only*. The translation of
“ Symmachus is allowed to be a more elegant
“ performance than that of Theodotion, yet his
“ expressions are not always conformable to the
“ Hebrew original: it cannot, therefore, be a
“ translation from the Hebrew *only*; it was
“ merely a refined revision of those of Aquila
“ and Theodotion. That of Aquila, however,
“ was made directly from the Hebrew, he being
“ well acquainted with that language; and, as he
“ was brought up under Akiba, had an advan-
“ tage which Theodotion and Symmachus had
“ not. For these reasons I have said, that there
“ has been no translation from the Hebrew *only*
“ since the time of Aquila.”

Whether the intelligent reader thinks these *reasons* sufficient or not, I will not stop to enquire. I shall therefore only observe, that unfortunately for Mr. B.'s defence, the words *only* and *national*, on which he lays so much stress, are not at all to be found in the passage in question: and as this is a mere

question of fact, which any person who has the use of his eyes may decide by looking at the cover of Mr. B.'s Genesis, or Exodus, it must appear very extraordinary that any man who values his reputation for veracity, should thus defend one mis-statement by another.

Besides waving even the foregoing objection, it is well known that there were numerous translations made from the Hebrew only.* Such is the Targum Onkelos, Jonathan, and Jerusalem. Such are the various translations made by the Jews in various languages. For instance, Sadias' Arabic: Rabbi Jacob Tawa's Persian: Rabbi Joseph Franco Serrano's Spanish; Elias Levita's German; Rabbi Joseph's Ben Alexander's German; Rabbi Joseph's Wintzenhausen's German; Rabbi Jekuthiel's German; Moses Mendelsohn's German. I have now in my library a Pentateuch printed at Constantinople, A. M. 5312, containing, besides the Hebrew text, Rashi's Comment, and Targum Onkelos, two translations; one in Spanish and the other in Greek,

* Those that wish for full information on this, as well as on the subject of the translations of the Scriptures in general, may consult the following works: **ספר ישנים**; **שפתוי ישנים**: ספר מאור עינום: Wolsii. Bib. Heb.; Calmet's Dissertations; Mendelssohn's Heb. Preface to his German Translation; and particularly Eichhorn's Einleitung, &c.

both in Hebrew characters. Now all the above enumerated translations were made by Jews from the Hebrew only. How then can Mr. B. obtrude such an assertion on the public, that “no translation was made from the original Hebrew since the year 128 of Christ!!”

ASSERTION II.

“In the fourth century Jerome made his Latin version from this Greek translation; from which came the Latin Vulgate.” (*Cover of Mr. Bellamy's translation.*) It is not clear from this phraseology, whether the author meant to say, that Jerome's first or second version was made from that of Aquila, of which he speaks in the preceding sentence, or from the Septuagint, as Mr. B. repeatedly asserts in other places; nor whether the Vulgate came from the same Greek translation, or from the Latin version. Be this as it may, Mr. B.'s statement is equally incorrect; as it is notorious, that Jerome made his second translation from the *Hebrew*. Whether from the Hebrew only or not, is not at all the question; but whether he made his version from the Hebrew, or from the Greek only, which latter, Mr. B.'s words as quoted above, are calculated to

convey. This mis-statement was also noticed by the learned Critic before-mentioned; and I only notice it again, to show how Mr. B. has defended it.

He defends this assertion on the authority of a few extracts from an “Essay for a New Translation of the Bible published in 1727.” But as a Biblical scholar, he ought to have gone to the fountain head for information. Why did he not consult Jerome’s own works, or the works of many learned men who have written on this subject? Had he done so, he would soon have found that Jerome made one of his versions from the Hebrew. Besides, Mr. B. with all his quibbling is obliged to admit that Jerome did translate from the Hebrew.—For thus he expresses himself in his reply to the Quarterly Review—“But, although Jerome “was desirous of adhering to the Hebrew, it ap-“pears that he endeavored to confine himself “to what he thought the *sense* of the Hebrew, “more than to the literal sense of words and “phrases,” &c. &c. “The *sense* therefore “given by Jerome was the *sense* which he “and the Jew* that assisted him, thought to

* Poor Jew! the Inquirer after truth detests thy name; and forgets that but for the Jews, he might even now be an IDOLATROUS HEATHEN!

“ be the true sense; not the sense obtained
“ by showing the *meaning of the same words in*
“ *other parts of Scripture, which can possibly*
“ *have no other meaning or application as I have*
“ *shown in my translation.* So far, then, is this
“ from proving that the version of Jerome was
“ a translation from the Hebrew only, that it
“ merely shows how *anxious* Jerome was to
“ make a new version from it, and that he
“ was over-ruled by the superstitious bigots in
“ his day.” (Mr. Bellamy’s Reply to the Quarterly Review.) From this last sentence it would appear that Jerome was only anxious to make a new version, but that he was prevented from doing so by superstitious bigots.*—But how

* That Jerome met with great opposition from the bigots of the day, is true; but it is no less true, that notwithstanding all opposition, he accomplished his object. And when we consider the obstacles he had to surmount—when we reflect that at the time he wrote there were neither grammars, nor lexicons, nor any of those numerous reservoirs of information, which we in our day possess—his translation, notwithstanding its numerous errors, (many of them, perhaps, the offspring of his emendators) ought to excite applause instead of censure.

The reader may form some notion of the gross superstition, and the still grosser ignorance of that age, from the

does this agree with what he says just before: “The sense therefore given by Jerome, was the sense which he and the Jew that assisted him thought to be the true sense.” Did the bigots compel him to give this sense? And whence was it derived, from the Greek, or the Hebrew? Either one or the other of these statements must be wrong: and I once more appeal to the learned reader, whether the

story mentioned by St. Austin in one of his Epistles to Jerome; and which I extract from Mr. John Gregory’s Discourse on the Seventy Interpreters, &c. published in 1671.

“A certain Bishop had given way, that this new Latin translation should be read in his church, but with very ill success: for when the people understood that St. Hierome, in the prophecy of Jonah, had put it down *Hederam*, instead of that which anciently, according to the Greek, had been *Cucurbitam*, there was a great tumult raised amongst the parishioners, insomuch that the Bishop was forced to ask counsel of the Jews; who notwithstanding that they had answered that the original word might bear either of the constructions, yet the people would not be contented till the Bishop had blotted out *Hedera*, and set down *Cucurbita*, according to what it was before.”—Now it is very probable, that neither the one, nor the other, is the proper term for the Hebrew קקיוֹן *kikojon*, which more probably meant the plant, from which the oil of קיקי, mentioned by *Herodotus* (B. ii. Euterpe) was expressed;—and bearing the same name in Hebrew also: thus, קיקי שמן, *the oil of kik:*—as may be seen in Treatise Shabbath, Chap. ii. Mishna i.

assertion that, “*In the fourth century Jerome made his Latin version from this Greek translation from which,*” &c. is not a mis-statement, calculated to convey to the illiterate, falsehood instead of truth.

ASSERTION III.

“ And from the Latin Vulgate all the European translations have been made, thereby *perpetuating all the errors of the first translators.*” (Cover of Mr. B.’s translation.)—Again: (General Preface, p. 1.) “ For as the common translations in the European languages were made from the *modern Septuagint and Vulgate*, where errors are found in *these early versions*,* they must necessarily be found in all the translations made from them.”

That these assertions are false, no one at all acquainted with the subject will need me to remind him. Pagninus’ Latin translation was by Mr. B.’s own confession, made from the Hebrew. So were Sebastian Munster’s, Chatillon’s, Tremellius’ Latin translation, Luther’s German, Radzvil’s Polish, Diodati’s Italian, and in

* How can a modern Septuagint be called an early Version!

short, every European translation of note. And granting, that the authors of these several versions have, in addition to the Hebrew text, consulted the Septuagint and Vulgate, how does it prove that they have perpetuated their errors? For my part, I think it is the duty of every author who writes on an important subject, to consult the labors of those who have been engaged in similar pursuits; to adopt their sentiments, if he find them true; and not, from a mere love of novelty, to reject the wisdom and good sense of former ages. None but the most vain or the most ignorant would undertake the translation even of a profane ancient author, much less of so important a work as the Holy Scriptures, without consulting former translations. The very circumstance therefore of the European translators having consulted other translations, in addition to the Hebrew text, is a proof that they wished not to perpetuate former errors. That they did not do so, might easily be proved from their own productions, were it necessary. But as the main purpose of this *mis-statement* was, it may be presumed, that of repudiating the English Version, let us examine whether his assertions respecting *this* important work are more correct.

ASSERTION IV.

(Preface, p. 2.) “The last revision (of the English Version) was undertaken in the year 1603, when fifty-four of the most learned in the universities of Oxford and Cambridge were appointed, seven of whom died before the work was finished, &c. But it appears that they confined themselves to the Septuagint and the Vulgate! so that this was only working in the harness of the first translators!”

But how does it appear, “that they confined themselves to the Septuagint and the Vulgate? How does it appear that they were only working in the harness of others?” From Mr. Bellamy’s DICTUM? If this be authority, I will bring an authority to contradict this assertion—an authority somewhat more respectable than Mr. Bellamy’s, in the judgment of all impartial readers. I mean the authority of the fifty-four, or rather (as seven of them died before the translation was finished) of the forty-seven learned men: as will be seen by the following extracts from their no less modest than dignified Preface.

“ But* it is high time to shew in brief
“ what we proposed to ourselves, and what

* Vide the Translators’ address to the reader, inserted in the Holy Bible, printed by Thos. and John Buck, A. D. 1630.

“ course we held in this our perusal and survey
“ of the Bible. Truly (good Christian reader,) we never thought from the beginning, that we should make a new translation, nor to make of a bad one a good one, &c. but to make a good one better, &c. To that purpose there were many chosen, that were greater in other men’s eyes than in their own, and sought the truth, rather than their own praise.” Again: they came, or were thought to come, to the work, not *exercendi causā* (as one says) but *exercitati*, &c. Therefore such were thought upon, as could modestly say with Saint Hierome, *Et Hebræum sermonem ex parte didicimus et in Latino pene ab ipsis incunabulis, &c. detriti sumus.* Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised from our cradle. Saint Hierome maketh no mention of the Greek tongue, because he translated not the Old Testament out of *Greek*, but out of Hebrew, &c.—IF YOU ASK WHAT THEY HAD BEFORE THEM, TRULY IT WAS THE HEBREW TEXT OF THE OLD TESTAMENT, THE GREEK OF THE NEW. The same Saint Hierome affirmeth, and *Gratian* has not spared to put it into his decree, that as the credit of the Old Books (he meaneth of the Old Testament) is to be tried by the Hebrew volumes, so of

“ the New by the Greek tongues : he meaneth
“ by the original Greek. If truth is to be tried
“ by these tongues, then whence should a trans-
“ lation be made, but out of them? These
“ tongues, therefore, the Scriptures we say in
“ these tongues, we set before us to translate,
“ &c. Neither did we think much to *consult* the
“ translators or commentators, Chaldee, Hebrew,
“ Syria, Greek, or Latin; no, nor the Spanish,
“ French, Italian, or Dutch,” &c.

Now I ask the candid and impartial reader, whether we are to believe Mr. Bellamy when he says, “ It appears that they confined themselves to the Septuagint and the Vulgate,” or the translators themselves, when they tell us that *they had the Hebrew text of the Old Testament before them*,” and that they only CONSULTED former translations. I dare anticipate that the impartial reader will decide for the latter. But, if this authority be not sufficient, I beg the reader to examine even the first few chapters of the English Version, and compare them with the Septuagint and Vulgate; and I am sure he will be convinced from numerous variations, that the translators have neither confined themselves to the Septuagint and Vulgate, nor “ have they only been working in the harness of others.”

It may perhaps be said, that Mr. B. has proved that the English, and all the other European Versions, contain inconsistencies, contradictions, &c. That Mr. B. has said so repeatedly, I know; whether he has proved it, will be seen in the following chapters. My present purpose, however, was only to remove the pernicious impression, which his assertions—that all former translations are mere copies from the Septuagint and the Vulgate, and that they have consequently only perpetuated the errors of the ancient Versions—are calculated to produce; and I hope I have proved that such assertions are unwarrantable and unfounded. I shall only cite a few more of Mr. B.'s misstatements, and then close this chapter, for fear of being too tedious.

ASSERTION V.

"Indeed, it was well known that there was not a critical Hebrew scholar amongst them, (i. e. amongst the translators of the English Version); the Hebrew language, so indispensably necessary for the accomplishment of this important work having been most shamefully neglected in our universities, and as at this day all candidates for orders were admitted without a knowledge of this primary, this most

essential branch of Biblical learning. It was, as it is at present, totally neglected in our schools; and a few lessons taken *from a Jew in term time*, whose business it is to *Judaize*, and not to Christianize, serve to give a character of a Hebrew scholar.”

Whether these calumnious expressions were meant as a reproach to Christians, or Jews,—whether they were intended to depreciate the Hebrew learning of the former, or to deprive the latter of the only post of honor (if an honor it can be called) which they are permitted to occupy in the universities, Mr. B. can best tell. But, whatever his intention might have been, I think his assertions are equally ungenerous and unfounded. Christians, indeed, can not be affected by his contemptuous expressions. A nation that has produced such men as the translators of the English Version—a nation that can boast of a Wotton, Walton, Lightfoot, Louth, Taylor, Parkhurst, &c.—a nation that still possesses so many eminent Hebrew scholars, need little care what a Mr. J. Bellamy may say concerning their Hebrew learning. But the Jews, they, against whom so much prejudice still exists,—they may be affected by every breath of calumny.* For though it is true, that

* Witness recent events on the Continent.

under the protection of a benign government, their condition in this country has been much ameliorated,—though it is true, that by the progress of knowledge, and particularly by the recent benevolent exertions of philanthropic writers, of a Cumberland, Witherby, Edgeworth, &c. much of former prejudice has been removed and is daily diminishing; yet it is also true, that too much prejudice still remains in the mind of the uninformed classes of Christians against this unhappy people. It was therefore totally unnecessary for him to accuse the Jews of a crime they are not guilty of, unless it was his wish to light up afresh the almost extinguished torch of religious discord, and to sow enmity between men and men.

I should not have noticed this calumny, had not Mr. B. treated the Jews, whenever he thinks proper to mention them, with the most undeserved *insult* ;* excepting when their supposed

* The following is the manner he speaks of the Jews, (Class. Jour. No. iii. p. 852.) “ But Christians cannot look up to Jews for information in the Hebrew; few of them understand the construction of the language, and fewer still can lay claim to a talent for Hebrew criticism, &c.” Jewish tales, &c. Jewish subterfuges, are very favorite expressions

approbation flatters his vanity;* and had he not repeated this ungenerous charge in several places, and in one place in particular, with ten-fold malignity.† Now, surely, he who pretends

with him. And the **בעלי המסורת** the *Masorites*, to whom we are indebted for the integrity of the original, are, “a few Jews who know no better than that נ is written, but not read.” (Class. Jour. No. xvi. p. 233.)

* And, after all, Mr. B. has the modesty to say (Class. Jour. No. xxxviii. p. 247) in answer to the learned Critic, who told him in the Quarterly Review, that he had failed in confuting the strictures passed on particular texts casually selected as specimens of the whole—“Failed!” says Mr. B. “only in the estimation of this Interested Reviewer, but not in the estimation of able Hebrew critics in this country, both *Jews* and Christians!” Now I think Mr. B. must have made a mistake; and I challenge him to produce a single Jewish Hebrew critic who approves of his interpretation. Besides, of what value can the approbation of men be who do not understand the construction of the language!

† (Class. Jour. No. xvi. p. 380.) “For as Judaizing teachers are permitted to creep into the environs of our universities, under a *pretence* of teaching Hebrew, who never omit exposing what they call the weaknesses of the Christian system, and which indeed accounts for the *Jewish subterraneans* made use of by some thus taught, who have unfortunately given way to such unfounded antichristian views, this will in a great measure put a stop to any thing of this nature. And if this *noble example* be followed up in all our classical establishments, it will finally prevent the *contamination* of the principles of our youth, support the

to be so well acquainted with the law and literature of the Jews, ought to know that neither is their religion one that encourages proselytism, nor are its followers solicitous about making converts. But why should the Jews complain when the enquirer after truth — the teacher of morality — has not even spared his Christian brethren? Contempt is perhaps the only reply which such malignant assertions deserve.

ASSERTION VI.

“ The work now laid before the public is as literal a translation from the pure *Hebrew text only*, as the idiom of our language will, in

church, and benefit the Christian religion. Teachers of this description are not even permitted to enter the precincts of the universities on the continent: *the heads of the colleges!* will not allow it. And if the chancellors of our universities do not see the evil of such permission, every head of a college ought to prevent all attempts of this kind.” Very humane advice!—And so, the gentleman, who with the Deist trembles for the life of an idolatrous Amalekite and Jebusite, and who is ready to accuse God of unjustifiable cruelty, if he had slain the first-born of the Egyptians,—a man of such squeamish humanity, thinks nothing of depriving a few honest men of their bread, and of casting a stigma on a whole people!

most cases admit of; independent of the opinion of any men, or set of men, however learned or respectable," &c. (General Preface, p. 2.) Hebrew scholars may easily decide whether Mr. B.'s translation is literal or not, by comparing his work with the original; particularly verses 1, 3, 5, 9, 14, 15, 31. chap. i. Gen.—verses 2, 3, 20, 21, 22, 23, 24, 25. chap. ii. verses 7, 8, 10, 11, 17, 21, 23, 24. chap. iii. verses 7, 8, 9, 15, 25. chap. iv. verses 14, 22. chap. vi. and the like. But as to Mr. B.'s assertion, that his translation was made "from the Hebrew text ONLY, independent of the opinion of any man, &c." I hope to prove, in the following sheets, that the only presumed authority for his misinterpretations, is the English Version; the translators of which have, for particular reasons, to be explained hereafter, given in various instances an equivalent to the sense of Hebrew words and phrases, instead of their literal and primary meanings. This they have done only under peculiar circumstances. But Mr. B. without taking the trouble of ascertaining the cause of such deviations,—without distinguishing between the primary and derivative sense of words, or between *same* and equivalent, has taken their interpretation in those peculiar instances, for the primary and general sense, and applied them,

without the least discrimination, whenever they suited his fancy; and consequently has, in many places, produced great absurdities. When, therefore, he tells us, that his interpretations are "*confirmed by other parts of Scripture, where the same words written with the same letters and with the same vowels can have no other meaning,*" it amounts only to this,—that he finds that the translators of the English Version have so rendered it; and he forgets that he has repeatedly charged these men with ignorance; and that they had not a critical Hebrew scholar amongst them! I could fill volumes were I to take notice of all Mr. Bellamy's mis-statements; but I presume the preceding specimens are sufficient to show what importance ought to be attached to any statements deriving their sole authority from Mr. B.'s assertions.

CHAP. V.

MR. B.'S CHARGES AGAINST FORMER TRANSLATIONS,
AND PARTICULARLY AGAINST THE ENGLISH VER-
SION, ARE TRIVIAL AND GROUNDELSS.

WERE any one to form his opinion of the European and English Versions by the manner Mr. B. speaks of them, he might be led to believe that they really do contain the most objectionable matter. Let us therefore examine on what ground the several serious charges, he brings against them, rest.

FIRST ATTACK.

Mr. Bellamy's first attack on the translations, is inserted in Classical Journal, No. 1. p. 144. and entitled *Biblical Criticism*. This being his maiden essay, he introduces himself to the classical readers, by giving them the important information, that "when the Hebrew Bible was "translated into the Latin language by Jerome, "the Hebrew was so imperfectly known to "Christians, that he was obliged to obtain the "assistance of a Jew, who was himself but "moderately acquainted with the Latin tongue; "therefore it is not strange if we find many "errors, and some of a serious tendency."

“ The objections which Deists have
 “ brought forward, and which, if admitted,
 “ would subvert the Christian religion, *have*
 “ *never yet been refuted either in this or in any*
 “ *other nation!*” and therefore he announces
 his intention of doing that which (according
 to his assertion) has not been done hitherto,
 either in this, or in any other nation.

“ The passage, (says Mr. B.) which I
 “ have chosen, is the first verse of the thirty-
 “ eighth chapter of this book, (*Job*) which is
 “ the same in all European translations, as it is
 “ in the English Bible. Deists, from the earliest
 “ ages of the Christian church, have taken this
 “ passage as it stands in the translation; but it
 “ should be remembered that the Hebrew lan-
 “ guage was not then understood by Christians,
 “ and that the peculiar idiom of this most an-
 “ cient, elegant, and expressive oriental tongue,
 “ was for a long time completely lost, and its
 “ luminous expression obscured by the Greek
 “ language, which the church was obliged to
 “ use, as it was known in all the nations of the
 “ Grecian empire, not only during its con-
 “ tinuance, but also to the time of the council
 “ of Nice in the fourth century, when Con-
 “ stantine the Roman Emperor embraced Chris-
 “ tianity. To THIS CAUSE may be attributed the
 “ origin of those errors and contradictions, which

" appear in all the European translations, but
 " which are not to be found in the Hebrew
 " Scriptures."

The verse in the original is as follows:

וַיֹּאמֶר יְהוָה אֱלֹהִים מִן הַפָּעָרָה נִאֲמֵר :

" which in the translation is rendered, " Then
 " the Lord answered Job out of the whirlwind,
 " and said." (C. J. No. 1. p. 147.)

Passing by for the present the ridiculous historical and chronological blunders, and the general confusion of this statement, I need only appeal to those who know any thing of the Hebrew, whether a more correct translation can be given? But because Deists fancy " that it is derogatory to the majesty of the Divine Being to manifest himself in a storm to those who walk uprightly;" therefore, the translation must be wrong. Now supposing these *ingenious men* should fancy that it is derogatory from the majesty of the Divine Being to manifest himself at all to men, then all those passages, in which in our present Versions, God is represented as having manifested himself, must have been falsely rendered, and all the different Translators, from the seventy included, must of course have been blunderers, or copyists of blunders! Surely such silly objections do not deserve serious refutation. But so complaisant is Mr. B. that

for the sake of the Deist he gives a new translation of this passage. He renders it thus, “ Then the Lord answered Job מִן הַסְעָרָה because of his trouble, or the portion of his trouble, and said.”—Should any one ask, how can מִן from, be rendered by *because of*? Mr. B. answers, because “ מִן is a Chaldean word:”—that is to say, a particle which occurs repeatedly in every part of the Hebrew Scriptures is a Chaldean word!* And because the translators of the English version have rendered it in

* מִן *from*, according to Mr. B. is a Chaldean word, and signifies “ because of the portion.”

This reminds me of a story I once heard of a certain young academician, who, boasting of his Hebraic knowledge, was asked by a Clergyman, whether he could tell him the meaning of the word שָׁלַח Shalach in Levit. xi. 17. where the unclean beasts, fishes, &c. are described? The young man, puzzled, but not dismayed, exclaimed, with that effrontery which is no unusual companion of ignorance, O! shalach! I,—I—know what it is—it is—a MAD FISH.—*A mad fish!* said the Clergyman; surely, you must be mistaken.—שָׁלַח is in the list of birds—and how should a *fish* come amongst *birds*?—How? replied the young Hebraist, how? why,—because it was a MAD *fish*! to be sure.

So here: should any one ask Mr. B. how comes this little Chaldean word so frequently amongst the Hebrew words? Mr. B. might with great propriety reply,—Why, Sir, you know I have deprived it of its *proper sense*!

Daniel xii. 11. “because of,” therefore, Mr. B. thinks himself justified in rendering it so whenever it suits him. Further, because **לִמְנֹת** signifies to *number*, and **מִנָּה** *a part, or portion*, therefore **מִן** *from*, may be rendered “*because of the portion.*”—What doth the reader think of this specimen of philology! So far then for this little *Chaldean* word, as Mr. B. calls it.

Now for the word **הַסְעָרָה**—“This word, (says Mr. B.) which the translators have rendered *the whirlwind*, can have no such meaning or application here. It means *trouble*, and may be rendered *whirlwind*, only when it is applied to the elements, denoting a troubled state of the atmosphere; but when it has reference to man, it can have no such signification in any part of Scripture, but literally means a disturbed or troubled state of the mind.” Now the reader might naturally suppose that Mr. B. has brought some proof that **הַסְעָרָה** is in this passage applied to the mind, or that he had produced a single example where **הַסְעָרָה** is so applied.—No such thing.—But because the Translators have, for obvious reasons, rendered **שָׁבֵעַ** (the passive of the verb **שָׁעַר** by,) *was troubled*—2 Kings vi. 11.—therefore, must **סְעָרָה** not mean a *whirlwind*,

but *trouble*—and **הסערה** must be rendered, according to Mr. B. *his trouble!*

Now supposing for a moment that **סערה** could be rendered *trouble*,—by what magic can **הסערה** be rendered *his trouble*? where is the Hebrew for *his*?—Could not the great scholar see that **הסערה** has the definite **ה**, in which case the substantive cannot possibly admit a possessive pronoun after it?*—But, as if his great Hebrew skill were not sufficiently obvious, he adds the following curious note.—“ As the word **הסערה** has a feminine termination, some may take it for a noun feminine,” (then Mr. B. supposes it is not feminine!) “ and conclude that if the word were to be rendered *trouble*, it should be *her trouble*, not *his trouble*;” (what abominable nonsense!) “ but this is not a universal rule, the **ה** is also affixed to nouns masculine, Gen. xii. 8. **אַהֲלָה** his tent.”

I shall make no other observation on this note, than that it contains more grammatical errors than phrases; and that the person who could deliberately pen such a note must be

* A mere tyro in the language would have told him, that, if **סערה** meant *his trouble*, it could not admit the definite **ה**, *the*.

ignorant of the very rudiments of the Hebrew language.

All that may perhaps be said in favor of the author is, that this was his first attempt at Biblical criticism; and first attempts, as the reader well knows, seldom succeed. Let us therefore proceed, and see whether Mr. B. has succeeded better in his second attempt, or rather in his second attack on the Translation.

SECOND ATTACK EXAMINED.

Mr. B. as usual, prefacing his Biblical Criticism with a disquisition on Deists; and having unblushingly told us that “there are some passages in the translation that deny these positions,” (namely, that God is a being of love and mercy!) he then proceeds.

“ *The first passage I shall notice, which is diametrically opposite to those pure ideas we ought to entertain concerning the love and mercy to God, is in Amos, chap. iii. 6.* which in the translation is rendered ‘*shall there be evil in a city, and the Lord has not done it?*’ This passage as it stands in the translation naturally leads the mind to conclude that God is the author of evil; for the translators having rendered **נשׁעַ** by the word *done*, it follows of course (in Mr.

“ B.’s opinion) agreeably to this reading, that
 “ there is no evil of which the Lord is not the
 “ author.”—Mr. B. then proceeds to show that
שָׁנָה ought to be rendered TAKEN VEN-
 GEANCE ; and then the verse will read, not
 as in all European translations, *shall there be evil*
in a city, and the Lord has not done it ; but as
 follows,—“ shall there be evil in a city, and the
 Lord has not **שָׁנָה** taken vengeance !”—C. J.
 No. ii. 299. 302.

I refer the reader to the Appendix, where
 he will find my remarks, (originally published
 in the Anti-Jacobin Review for 1815,) on this
 extraordinary translation. I venture to say, that
 a blunder more glaring is not to be found.*

* **שָׁנָה** to take vengeance. The reader may have heard
 of a blundering Hebraist who, finding in a Lexicon that **חַרְשָׁ**
 meant to plough, and **לְחֵם** meant bread, actually rendered
לְכֶם וּלְחֵם **וְיִזְבְּחֶת** Exod. xiv. 14.—i. e.
 “ The Lord shall fight for you, and ye shall hold your
 peace,” by “ *The Lord shall make bread, and ye shall
 plough.*”—Or, of the Frenchman who, translating *Cibber’s*
 play of *Love’s Last Shift*, rendered these words by, *La dernière
 Chemise de l’amour.* Now I really think Mr. B.’s rendering
שָׁנָה by *to take vengeance*, is entitled to the palm. Indeed,
 I confess I was a long time at a loss how to account for so
 strange a mistake, till looking, by chance, into *Taylor’s
 Concordance*, I found there under the root **שָׁנָה** the words,

Indeed, I believe Mr. B. himself has since become sensible of it; for in his republication of the *contrasted passages*, and in the Introduction to his Genesis, he has substituted the word REQUITE, instead of TAKEN VENGEANCE. But in doing so, he has only changed one error for another equally glaring. Mr. B. indeed says (Introduction, p. xxxi.) “Concerning the passage, Amos iii. 6. *Shall a trumpet be blown in the city, and the people not be afraid? Shall evil be in the city, and the Lord has not done it?*” The last clause of which I (Mr. B.) have translated AND JEHOVAH HAS NOT REQUITED IT.” (As if he had never translated it, *and the Lord has taken vengeance.*) And he then proceeds —“ It is hardly to be believed, that objectors are to be found bold enough to say that נָשַׁע is never to be found in the sense of *to requite*. If the reader will turn to 2 Sam. ii. 6. he will find that the word is found in the sense of, *to requite.*—“ *And now the Lord shew kindness and truth unto you: and I also נָשַׁע will REQUITE you this kindness.*”

has taken *vengeance*; the last word being purposely printed in *italics* to indicate that it doth not belong to the root. But Mr. B. I suppose, overlooking the difference in the type, believed that Taylor meant to include the third word in the meaning of נָשַׁע! This will then account for his strange blunder.

Now, notwithstanding this taunt, I am bold enough to tell him that the single word **עשַׁה** cannot, with any degree of propriety, be rendered by “*to requite*,” (the Hebrew word for *requite* being **גִּמְלָה** and not **עֲשֵׂה**, (see Gen. 1. 17. Psalm vii. 5.) Nay, I tell him further, that a person cannot proclaim his ignorance in stronger terms, than by insisting that this word signifies the same thing, as *to requite*. But, says Mr. B. I have proved that the English Version renders **אֲعַשָּׂה** by “*I will requite*.”—Were I inclined to cavil, I might ask him, of what benefit the authority of this version can be to him, after having told us that its authors had not a single critical scholar amongst them?—But, waving this objection, I may be permitted to tell him, that his arguments are as unfair as his statement is uncandid. For it so happens that the passage under consideration consists of three distinct clauses, in each of which the verb **עשַׁה** occurs, (and it was rather disingenuous in Mr. B. not to state this circumstance,) as may be seen from the following Hebrew text.

1. וְעַתָּה יִעַשׂ הַעֲמֹכֶם הַסְּדָר וְאַמְתָּה
2. וְגַם אָנֹכִי אֲעַשָּׂה אֲתֶכֶם הַטּוֹבָה הַזֹּאת
3. אֲשֶׁר עֲשִׂיתֶם הַדְּבָר הַזֶּה

On comparing this text with the English Version, it might appear, to a superficial reader,

as if the Translators had rendered the first verb (**שׁוּעַ**) by SHEW; and **הָשִׁעֵנָא** by REQUITE; and such sound reasoners as Mr. B. might hence infer that **הָשֻׁעַ** means TO SHEW, or TO REQUITE; but, in point of fact, it was neither the single word **שׁוּעַ** nor **הָשִׁעֵנָא** they have so rendered, for it is evident that they did not intend this as a literal translation: it is not a translation of *words*, but an exchange of *idioms*, i. e. different *words* having the same meaning. Thus they have rendered the first clause which literally is, *and now may the Lord do with you kindness and truth*—by—“*And now the Lord SHEW kindness and truth unto you.*” The second clause which literally means *and I also will do with you this favor*; they have rendered, “*and I will requite you this kindness.*” Mr. B. might therefore as well insist that the French verb *avoir* signifies *to be*, because he finds the following phrases *J'ai faim*; *vouz avez tort* rendered in English “*I am hungry;*” “*you are wrong;*” as to infer from this translation that **עשָׁה** means to requite.

That the literal meaning of **אָעַשָּׁה** is *I will do*, and not *I will requite*, the reader may easily decide by perusing the following translations of this verse.

THE TARGUM.

יבְּנֵנוּ וְעַבְדֵד יְזִיְּעֶמְכֹן טִיבָּו וְקִשְׁוֹטָו וְאֶפְתָּחָנָא אֲעַבְדֵד
עַמְכֹן טְבַתָּא הַדָּא דְעַבְדָתָו פְּחַנְמָא הַדָּן :

SEPTUAGINT.

Kαὶ νῦν ποιῆσαις Κύριος μεθ' ὑμῶν ἔλεος καὶ ἀλήθειαν καὶ γε ἐγὼ ποιήσω μεθ' ὑμῶν τὸ αγαθὸν τότε, ὅτι ἐποιήσατε τὸ ῥῆμα τότε.

LUTHER'S GERMAN TRANSLATION.

So THUE nun an euch der Herr harmhertzigkeit und treue; und Ich will euch auch guts THUN das ihr solches GETHAN habt.

FRENCH TRANSLATION.

Que maintenant donc l'Eternel veuille user envers vous de gratuité, et de vérité: de ma part aussi je vous FERAI du bien, parce que vous avez FAIT cela.

If after this Mr. B. still insists that **רִשְׁעָה** means TO REQUITE, let him enjoy his opinion. To me it appears very clear that the rendering of this verb alone without reference to its accompaniment, by *to requite*, is no less a blunder, than to render it, as Mr. B. has once before done, by *TO TAKE VENGEANCE*.

THIRD ATTACK EXAMINED.

Sir W. Drummond published an Essay on a Punic Inscription. Mr. B. ever ingenious in finding opportunities of detracting from the English Version, thought proper to notice this Essay in order to “illustrate many particulars of the most ancient part of the

Bible, and to reconcile the manifest inconsistencies of passages as they stand in the translation,” fixes on verse 6. 1 Sam. xxii. which runs thus,

וְשָׁאֹל יוֹשֵׁב בְּגִבְעָה תַּחַת הַאֲשָׁל בְּרִמָּה וְחִנְתוֹ
בְּיַדְךָ וְכָל עֲבָדָיו נָצְבִּים עָלָיו :

ENGLISH TRANSLATION.

“ Now Saul abode in Gibeah, under a tree in Ramah, having his spear in his hand, and all his servants were standing about him.”

“ This passage,” (says Mr. B.) “ as it stands in the translation, is incorrect; when we read that ‘ Saul abode in Gibeah under a tree in Ramah,’ it certainly must strike every reader as absurd and impossible for Saul to abide in the city of Gibeah, and at the same time under a tree in the *city* of Ramah.” Besides, if he had at that time been in Gibeah, or in Ramah, there was no necessity for him to abide in those *cities*, while all his servants were about him, “ with his spear in his hand.” (C. J. No. 5, p. 201.)

Now I must needs ask this *criticiser*, why it was impossible for Saul to be in Gibeah and at the same time under a tree in Ramah; because he chooses to take for granted, that this *Ramah* was a city? But who told him so? Might not

*Ramah** have been the name of a particular part of the city of Gibeah? just as we call one part of London, Tower-hill, or another Snow-hill? And what absurdity is there in saying that a man sat under a tree on Tower-hill, in London? But, says Mr. B. Saul had his spear in his hand!—Well, and supposing he had,—what then? Is this so extraordinary? Cannot a man be supposed to sit under a tree on Tower-hill in London, with a sword in his hand? particularly a man like Saul, to whom the spear was a constant companion, (see Sam. xviii. 10. xix. 9. xx. 33.) But Mr. B. must needs find fault, right or wrong, and charge the translators of the English Version with blunders, of which the most contemptible writer would hardly be guilty. Where was his charity!

Mr. B. then gives his own translation, with which it is not necessary to trouble the reader: and proceeds thus—

“ Fidelity, particularly when the Scriptures
“ are the subject, is the duty of a translator;
“ but in the Bible translation of this passage,

* רָמָה signifies in Hebrew *high*, elevated. It was the name of several places on account of their elevated situation, and may on this account have been either the name of a particular part of *Gibeah*, or of a place in its vicinity.

“ (1 Sam. xxii. 6.) the translators have passed *by*
 “ *a word* which is as necessary as any other, as it
 “ informs us of what description his *ser-*
 “ *vants* were; this is the word עֲבָדֵיו *הנַצְבִים *hannitsa-*
 “ *bim*. This word means garrisons, 2 Sam. viii. 6.
 “ &c. The last clause will
 “ then read, ‘*and all his garrison soldiers about*
 “ *him.*’” Garrison soldiers indeed! Why just
garrison soldiers? Was Saul reduced to such an
 extremity as to be obliged to call the soldiers
 out of their garrisons! And where were the
 fortified places whence these garrison soldiers
 were drawn? unless it be some of those castles
 which Mr. B. so often builds in the air! Be
 this as it may, let Mr. B. enjoy the merit of
 rendering the last clause, contrary to the first
 principles of grammar,† by garrison soldiers.
 But when he dares accuse the Translators

* Both these words must be misprints, the Hebrew word in this passage being נַצְבִים; and I cannot believe that the author has intentionally put a נ to it, in order to favor his interpretation.

† If נַצְבִים meant garrison, for which yet there is not the least authority, then must the word corresponding with *servants* (Mr. B.’s garrisons) be in the genitive; thus, עֲבָדֵי and could not according to the genius of the language have a possessive pronoun, which yet is the case here.

of want of fidelity, he does that, at which as an honest man he ought to feel regret—because it is not true that the translators have passed by the word נצבים.—They have rendered it, as every Hebrew scholar must render it, by *were standing*; thus, וְכֹל עֲבָדָיו וְכֹל נֶצֶבִים עַלְיוֹ were standing about him. And what becomes now of his accusations! They rest on as solid a foundation as the castles of his garrison soldiers. So much for Mr. B.'s notice* of Sir W. Drummond's Essay.

* This notice, which occupies nearly twenty pages of the Classical Journal, is altogether a most curious piece of composition. Besides critical acumen, Mr. B. has exhibited most wonderful philological and logical powers. As a specimen of the former, take the following: “*Kavης* is literally from κάνει kanes, a basket. *Tuber* from תּוּבָר something elevated, or raised above the plain or surface. *Term* from טְרֵם term, time. *Cable* from כְּבָל cable.”—Would the author be kind enough to tell us from what part of the Bible he has taken these Hebrew words, and who told him that טְרֵם means *time*, and that כְּבָל is *a basket*?

As a specimen of the latter, take the following. “Thus we read Jud. xii. 6. concerning the Ephraimites, that they could not pronounce the ש shin; but instead of it they pronounced the ס samech, and the reason is evident. Ephraim was a native of Egypt, and as he pronounced himself, so he taught his children to pronounce after the Egyptian manner; but the rest of the sons of Jacob re-

FOURTH ATTACK EXAMINED.

The fourth tirade against the Translators is contained in Mr. Bellamy's Critical Remarks on Dr. A. Clark's Annotations on the Bible. This article, as its title imports, was professedly written against Dr. C.; but Mr. B. having once determined to act on the offensive, thought it as well to exercise his strength by a few previous blows at the translation. Accordingly, he begins his critical remarks by lamenting "that " in this enlightened age, &c. &c. a desire for " biblical knowledge, such as is consistent with " the original Hebrew, should not have stirred " up the zeal of the learned in all Christian " nations, to attempt a revision of those numer- " ous passages in all the European translations " which are inconsistent with the original, and

" tained the pronunciation of the country from which they
 " came; and thus it was that the Ephraimites could not pro-
 " nounce **ש shin**, but with a **ס samech**, who, when they
 " were told to say **שבלת** Shibboleth, with a **ש shin**, said
 " **סבלת** with a **ס samech**. The reason why they retained
 " this mode of utterance after so long a period is obvious;
 " the tribes were distinct states, and did not mix with each
 " other." (C. J. No. v. p. 204.) Did this logician not know
 that Manasseh was also a native of Egypt!!

" which stand opposed to custom and rational
 " usage among men in every age. Since the first
 " translation of the Hebrew Bible into the Latin
 " tongue, when these errors were committed by
 " the translator, and from which all the European
 " translations are copied, no successful efforts
 " have been made, to give the translation, where
 " it is objectionable, the language of the original.
 " *But accounts of circumstances as opposite to*
 " *truth as light is to darkness, and contrary to*
 " *every idea we have of right reason, on the*
 " *ground of which the Hebrew scriptures are*
 " *written: are permitted to disgrace the pages of*
 " *the Bible, though not any thing of this na-*
 " *ture is to be found in the original."*

Now after this declaration, one would suppose Mr. B. would have condescended to point out those "*account of things, &c. which disgrace the pages of the Bible.*" Oh, no! that would be gratifying the reader's curiosity too soon, and spoil the plot. Therefore, instead of explaining himself, he turns to the ostensible object of attack, Dr. Clark.* After giving this

* Dr. Clark is undoubtedly fully capable of fighting his own battle, particularly against such an antagonist. But I cannot avoid remarking, that if it be an error in Dr. C. to

gentleman a few ineffectual blows, and railing at him for the space of nearly two pages, he turns again to the translation, and thus expresses himself.

“ In the 14th and 16th verses, as they stand in the English and in all the European translations, we understand that “ Abimelech gave to Abraham sheep, and oxen, and men servants, and maid servants, and a thousand pieces of silver, but there is no authority for this translation in the original.” (What daring effrontery !) “ We do not find that there was any consideration given on the part of Abraham for all this profusion of valuable property; for it was not enough that Abimelech should restore his wife to him which was all he could reasonably expect, (!) but the good king must give him sheep and oxen, and men servants, and women servants, he

refer אֶל־כֹּסֶף דָּוֹא to כֹּסֶף דָּוֹא, it must be the same in Jonathan and the Jerusalem Targum, for both render it so; the former, by אַיִנָּן *they*; i. e. the thousand shekels of silver: the latter, is still more explicit, for thus he paraphrases this clause; וְלִשְׁרֵה הָא יְהִבֵּת אֶל־סְלָעִין דְּכֹסֶף לְאַחֲרוֹד הָא —As for Mr. Bellamy’s rules, they are like his criticisms ; and his criticism like his rules.

“ must also give him a thousand pieces of
 “ silver: and all this to a sojourner, and a
 “ stranger.”—The reader may perhaps say,
 if this be all that Mr. B. has to alledge
 against the translators, he ought not to have
 been so very harsh in his censures: for whether
 the translation of this verse be right or wrong,
 there surely is nothing in it to disgrace the
 pages of the Bible.—But stop, kind reader,
 Mr. B. has a great deal more to say. And
 first, we must have another digression: for
 digressions are very useful in this species of
 composition, as they serve to distract the
 attention of the reader, and give our writings
 the appearance of profundity. Well, Mr. B.
 makes a digression, for the sole purpose of in-
 troducing Aben Ezra as asserting something
 about נִנְךָ, which that learned man never did
 assert; and of charging him, for this supposed
 assertion, with a deviation “ from the grammar
 and syntax of the language!”* Having thus dis-

* It is curious enough to find Mr. Bellamy charging
 Aben Ezra, one of the greatest Hebraists that the world ever
 produced, and whom Cardan places among the SEVEN WON-
 DERS of learning and talent, with a deviation from Hebrew
 grammar and syntax.—The pigmy attacking the giant! and
 how does he do it? by misrepresentation. Mr. B. says,
 “ *Doctor (! !)* Aben Ezra refers the masculine pronoun נִנְךָ

patched Doctor Aben Ezra, (as Mr. B. is pleased to call him,) he resumes his subject. " This has often been considered by Deists* as a very objectionable passage, because it is contrary to right reason to suppose that this transaction

to the conduct of Abimelech." But this is not the fact. He refers it to Abraham ; for after stating his own opinion and that of some other commentators, he concludes with the following words :—

וַיֹּוֹתֶד נְכוֹן לְהִיוֹת פִּירּוֹשׁ כַּאֲשֶׁר אָמַרְתִּי כִּי
אַבְרָהָם הוּא בְּסֻות עֵינִים לְךָ וּלְעָבָדִים אֲשֶׁר אַחֲךָ

" It is more likely that the meaning of this clause is, as I have before explained, namely, that **הַנֶּה** **הוּא** **לְךָ** **בְּסֻות** **עֵינִים** means, " Behold he (ABRAHAM) is to thee a covering of the eyes, (i. e. a protector) as well as to the servants that are with thee," &c. Now in the name of truth I ask Mr. B. how he could so mislead his readers by telling them that Aben Ezra refers the masculine pronoun to the conduct of Abimelech, when he in the plainest terms asserts the contrary ? Surely Mr. B. ought and must feel some compunction : or he must be compunction proof !

* Plato tells us in his *Cratylus*, that whenever the composers of tragedies find themselves involved in any difficulty, they are sure to fly to their machinery, and introduce the gods in order to relieve them from their embarrassment. Mr. B. seems to have copied them in some respects; for whenever he is at a loss for an argument, and which is not unfrequently the case, he is sure to bring in his Deists ; as if their absurd assertions were really of any importance. Though I really do not know to whom of the blundering tribe he means to refer in this instance.

took place *in the order in which it is related in the translation.* Neither could Abraham, who is declared to be a prince and the *richest monarch in all the east,* (will Mr. B. have the goodness to give us his authority for this declaration !) have accepted such favors without making an adequate return; for honor was a peculiar trait in his character.”* Having thus made the venerable Patriarch, first a *stranger and sojourner*, then, *the richest monarch in all the east*, he tells us that Abraham was a *shepherd king*; and, after a few more digressions, he proceeds to state the principal objection against the translation. Now, kind reader, guess what it is! but no! you will not find it out were you to guess till doomsday. It is—but let

* These silly charges, and the unjust attack on Aben Ezra, are again repeated in a note on verse 14. chap. 20. of the new translation of Genesis. The learned reader will have observed, how many marks and betrayals of ignorance or confused recollections (as this of the *shepherd kings*, for instance) I have been obliged to pass unnoticed, even in the passages, that I have selected “from the rank and tangled wilderness” of Mr. B.’s criticisms, for the purpose of particular exposure: unless indeed I had doubled the size of this volume, and in the zeal of confuting errors, too glaring for the most part to need confutation, have stifled or overlayed my own work with the motley patch-work from Mr. B.’s wardrobe.

Mr. B. be his own interpreter, lest he should accuse me of misrepresentation—" It is then " said in the translation; *and Abimelech took " sheep, and oxen, and men-servants, and maid-servants, and gave THEM to Abraham.*" But the word THEM does not occur in the original, therefore cannot be applied to Abimelech's giving the persons and cattle to Abraham.—So because in translating an elliptical clause, the translators have ventured to supply the word omitted, but evidently understood in the original, therefore the translation of the whole sentence must be wrong—and פָּקַדְתִּי must not mean " he took,"—nor זָנַחֲתִי " and he gave,"—nor could Abimelech have given Abraham any presents—and all those who believe it, must be blockheads—and Mr. Bellamy is the wise man! Truly I do not know which ought to excite greater contempt, the premises, the deductions, or the writer who has the effrontery of charging the translation with containing *accounts of circumstances that are as opposite to truth as light is to darkness,* &c.—But to proceed—Mr. B. having thus (as he imagined) convicted and driven out the old translation, he must of course present a substitute of his own providing. Nothing in the world is more easy. For we have

only (no matter whether right or wrong) to render וַיִּקְרֹב by “*and he received*,” and “*and he brought*”—and then out comes our little elegant translation as snugly as we can wish it:—it will read thus.—“*And Abimelech received* sheep, and oxen, and men-servants, and women-servants; and he brought to Abraham and restored to him Sarah his wife.*” Now is not this a very elegant and correct translation?—But, Mr. Bellamy (will the learned reader ask) “waving all other objections, what becomes of the Hebrew accents, about which you say so much? What becomes of those infallible guides? According to your translation, the word וָשָׁפְחוֹת *and maid-servants*, ought to have an אֲתַנְחָתָא (אֲתַנְחָתָא) and לְאַבְרָהָם “to Abraham, ought to be without it,—whereas in looking in the Hebrew Bible, I find the contrary; וָשָׁפְחוֹת having only a קְטַן (קְטַן) and לְאַבְרָהָם has the אֲתַנְחָתָא!—Your’s must surely be wrong, and the slandered English translation must be right!” — I cannot tell

* In the new translation of his Genesis, Mr. B. renders this word וַיִּקְרֹב, by *had received*. This I suppose is grounded on his newly discovered rule about the Hebrew *pluperfect tense*: evidently showing that he mistook a קְדֻמָּה for a פְּשָׁטוּ. This is not the only place where the author has made such a mistake.

what reply Mr. B. may make to this question, unless it be to charge the interrogator with being a Judaizing Jew! But I have to ask this gentleman a more serious question, and which he will find it still more difficult to answer. It concerns indeed that abstruse point, personal identity: my question being this—“ Is the Mr. Bellamy, the author of Critical Remarks, and the translator of the 20th chapter of Genesis, the same individual as the Mr. Bellamy, who translated the 17th verse of the 21st chapter of Genesis? I ask this question, because in perusing the Hebrew Bible I find that a verse, similar to that under discussion, occurs in Gen. xxi. 27. differing only in this—that in chap. 20. אֶבְרָהָם אֲבִימֶלֶךְ is the nominative, and has the prefix ל, but in chap. 21, אֶבְרָהָם אֲבִימֶלֶךְ has the prefix ל; also, that the two words עֲבָדִים וְשָׁפֹחוֹת which are in the former, do not occur in the latter. In every other respect they are perfectly similar, as may be seen by the following.

וַיַּקְהֵל אֲבִימֶלֶךְ צָאן וְבָקָר וְעֲבָדִים Gen. xx. 14.

וְשָׁפֹחוֹת וְיִתְן לְאֶבְרָהָם :

וַיַּקְהֵל אֶבְרָהָם צָאן וְבָקָר וְיִתְן Gen. xxi. 27.

לְאֲבִימֶלֶךְ :

Now the reader knows, how Mr. Bellamy, the author of Critical Remarks, the translator of verse 14, chap. 20, has vilified the translators for rendering the verse in the manner they have done—that he insisted that וַיְקַח means “HE RECEIVED”—and וַיָּבֹא “HE BROUGHT,”—and how he by this ingenious contrivance made the whole verse read thus:

And Abimelech RECEIVED sheep, and oxen, and man-servants and woman-servants, and BROUGHT to Abraham, &c.

And as the same words under the same circumstances cannot have two different meanings, one would suppose that verse 27, chap. 21, must be rendered in the same manner, viz.

And Abraham received sheep, and oxen, and brought to Abimelech. But I find Mr. Bellamy, the translator of the twenty-first chapter, renders this verse exactly, excepting a slight error, in the same manner, as those blockheads the translators—thus :

And Abraham took sheep, and oxen, which he gave to Abimelech !

I must therefore renew my question; which, if it be answered in the negative, I must compliment the latter, Mr. Bellamy, for his courage in thus venturing to differ from his brow-beating name-sake, who will tell him that THE (Mr.

Bellamy *alter*) had *proved* that וַיְקַח is not *he took*, nor וַיִּתֵּן *he gave*:—but if my question be answered in the affirmative, then must Mr. Bellamy be the most inconsistent gentleman that ever put pen to paper.—And this is the man who charges the translations with contradictions and inconsistencies !

So much for Mr. Bellamy's Biblical Criticisms. Now let us turn to his new translation of Genesis, and see whether his objections against the established Version, or rather against all former translations, are not of the same complexion.

FIFTH ATTACK.

I have already observed (p. 71.) that Mr. B. has taken it in his head that the particle את means SUBSTANCE. He, accordingly, mis-translates the very first verse of Genesis: thus, “In the beginning God created את השמים וואת הארץ”* the *substance* of the heaven, and

* I am aware that some of the Talmudistical writers have often indulged in similar conjectures. Thus we find רבי דרש כל את עקיבא שباتורה Rabbi Akiba commented or gave an additional explanation to every passage where the word את occurs in the law. But then it must be

the *substance* of the earth. A most unwar-rantable interpolation of two words. For the Hebrew word for *substance* or *essence* is עֵם. Had therefore the sacred writer intended to speak of *substance*, he would have said את עֵם

recollected that they did not do it to supersede the obvious and plain meaning of words, for they themselves repeatedly say, אין המקרא יוצא מפשטתו Before we venture to give any extra meaning to the text, we must first ascertain its obvious meaning. If Mr. B. wishes to be convinced of his error, let him try to render the word אה, in the following passages by *the substance of*

Gen. v. 2. וַיֹּאמֶר אֱלֹהִים אֵת שָׁמֶן אָדָם And he called *the substances* of their names Adam.

x. 11. וַיַּבְנֶה אֱלֹהִים נָינָה וְאֶת רְחַבְתָּה עִיר וְאֶת כָּלָח And he built the substance of Ninevah, and the substance of the city of Rehoboth, &c.

Jud. ix. אֲתָּה רֹאֶה אֶת צָל הַהֲרִים אֲתָּה רֹאֶה Thou seest the substance of the shadow, &c.

But it is evident that Mr. B. has never reverted to the force of the syllable *sub.* in *substance*; or to the reason why the old grammarians have called the nominative (and rightly as far as, and as often as it is an agent spoken of) the subjective case, the true agent being hidden from the bodily senses, and lying as it were underneath (*subjectum*) the sensible external, which is therefore named the object: and the accusative case the objective. We see the shadow; it is an object, *Jacet ob oculos*—But who would talk of the substance of a shadow? Perhaps Mr. Bellamy, whose objections are in fact but the shadow of a substance!

השמים, &c. Nor was there the least occasion for it; for the verb בָּרַא, which according to the first authorities signifies to bring into existence, evidently implies that the *very things* to which it refers have been brought into existence by the almighty *fiat*: and what is the calling forth from nonentity, but the production of the thing in its very essence? But Mr. B. not satisfied with this interpretation, must charge all the translations with errors. In one of his precious notes, he says, “The next word in the second proposition in this verse is אֲתָא, eth, which in all the translations is twice omitted in this verse. Some translators have thought it to be a mark of the accusative case simply after an active verb; but if so, there must be a repetition of the article *the*, as the following word שְׁמִים has the emphatic prefix ה the by which it is translated *the heaven*. I say if this word אֲתָא eth comprehends no more than simply the accusative, there must either be a repetition of the article *the*, and so אֲתָה השמים must be translated *the the heaven*, or the word אֲתָא, must be passed over, without being translated as it is in the translations.”

Now though Mr. B. chooses to say, “Some translators have thought אֲתָא to be the sign of

the accusative case simply," &c. he must have known that every grammarian of note, has thought and said so;—and that the Hebrew Bible, from which alone grammatical rules can be drawn, says so in every page; nay, Mr. Bellamy himself must have thought so, or have been guilty of the very fault with which he charges the translators; for in ninety-nine times out of a hundred where **תְּנָא** occurs, he has exactly followed the old translators; and if it be a crime in them to *pass over* this word, it must be equally so in the New Translator. As for his assertion of "I say if this word," &c. **הַשְׁמִים** must be translated THE THE heaven, I can hardly believe Mr. B. knew what he said. Whoever dreamt that **תְּנָא** means, *the?* all that grammarians have said concerning it, is simply this, that it is the sign of the objective. And must a noun having the sign of the objective be always taken in a definite sense? Must *dominum* mean, *the Lord*, because it is in the accusative? Or *hunc dominum* THE THE LORD?

A similar objection against the translation is made by Mr. B. in note, v. 3. "From what " has been said, and from what follows, it will " appear evident that the *Sun* was created on " the first day, and not on the fourth (!) as has " been supposed by most commentators; and

“ that when God spake the creative word,* his powerful influence produced את האור *the substance of the light, or the body of the sun.* For the **תְּ** which means the very substance of the thing spoken of, is not noticed in the common version.” Now besides the absurdity of the supposition, that *light* and the *sun* are the same thing, or that the substance of light is the body of the sun, it so happens that the objector has himself rendered יירא אלהים את האור by, “ And God saw the light was good,” thus passing over the word **תְּ** about which he makes such a noise. The new Translator must therefore have forgotten his own words; as he would hardly condemn himself.

SIXTH ATTACK.

Note on verse 2. “ And the Spirit of God moved.” “ There are in this verse, in the translation, no less than four conjunctions copulative where the ו is translated by the

* But the word of God was not יְהִי אֶת אֹור Let there be the substance of light, but יְהִי אֹור let there be light. This very circumstance ought to have convinced Mr. B. that, **תְּ** in verse 4. can be nothing else but the sign of the accusative.

“ word and; which ought not to have been done
 “ in any one instance.” Again, “ the ו occurs
 “ ninety-two times in this chapter, which the
 “ translators have rendered by the conjunction
 “ copulative *and*. But they ought to have
 “ known, that the ו has different modes of
 “ expression, according to construction, even
 “ as various as conjunctions in our language.
 “ The rule for the choice of the corresponding
 “ conjunction in other languages cannot be
 “ mistaken by those who understand the He-
 “ brew.”

From which we are to infer that all such former translators who rendered the ו by *and*, must have been ignorant of the Hebrew. This indeed, is only a repetition of what Mr. B. had told us in his introduction, viz. “ Serious errors “ have been made also by the improper trans- “ lation of the ו &c.” and that “ it answers to “ the following English* words; and, when,

* The reasoning by which Mr. B. supports this bold assertion is very curious. “ Allowing, says he, that they “ (the first Translators) understood the different applications “ of the ו, which according to construction answers to vari- “ ous conjunctions in other languages, it evidently appears “ that as *Jews* they were not critically acquainted with the “ conjunctions to which the ו corresponded in other lan-

“ yea, but, even, moreover, likewise, also, thou,
 “ when, for, which, who, with, now, because,
 “ as, thus, before, even, that, nor, therefore,
 “ nevertheless, whence, whose, though, till,
 “ afterwards, again, except,” &c. Now, is it
 not a most unpardonable boldness in any writer
 to assert that such men as the translators of the
 Septuagint, that such men, as Aquila, Theodo-
 tion, Symmachus, &c. &c. were ignorant of the
 import of a particle which occurs repeatedly in
 every page?—Is it not revolting to common
 sense, and contrary to the first principles of
 language, to suppose that a single letter should
 have such a variety of meanings?—and if it
 had,—would the classic writers of the Old
 Testament have made use of it—and left their
 readers to conjecture which of the 74 (accord-

“ guages, so as to choose the proper conjunction; and the
 “ *Gentile* translators were not critically acquainted with the
 “ Hebrew, so as to enable them to translate the ‘ ’ agreeably
 “ to its various acceptations, as understood by the ancient
 “ Hebrew,” &c. (Introduction p. xv.) So that according to
 this great Logician, neither Jew nor Gentile could possibly
 unravel the mysterious meaning of this single letter (!) and
 consequently before a translator can venture to give its
 proper meaning, he must become a *literary hermaphrodite*.
 —Might we not ask Mr. B. by what magic power has HE
 then been able to discover its genuine meaning?

ing to Noldius*) or the 50 senses according to Mr. B. they meant to express? In my opinion such a word would be totally unfit for any

* Though Mr. B. nowhere states his authority for giving the Hebrew particle such a multiplicity of meanings, it is pretty evident that he drew this precious lore either from Noldius' *Concordantia Particularum*, &c. or from Taylor's *Concordance*. Both these learned men have collected numerous examples wherein those particles have been rendered by translators, in particular instance, by various words. Whether they have, by such a collection rendered any essential service to Hebrew learning, is a question on which it is unnecessary to enter at present. Certain it is that most of the examples which they cite, are mistranslations. But in justice to these learned men it ought to be stated, that they have no where hinted, that it is at the option of a translator to pick and choose, without the least discrimination, any meaning which he may happen to find in their Concordances. On the contrary, the modest and learned Mr. Taylor, distinctly says, in the preface of his *Concordance*—“ But “ to form a just sense of a word we ought to take in the “ sense of the whole verse, perhaps of the whole para-“ graph to which it belongs.” This necessary limitation Mr. B. has entirely overlooked. It is sufficient for him to find in either of these authors, that the letters נ, ל, ב, ו, do each, in some instance represent the nominative, genitive, dative, accusative, and ablative,—and without stopping to enquire whether these authors, however learned they were, might not possibly have been mistaken, (as assuredly they were) he makes each of these letters express any of the six cases whenever it suits his fancy. In the same manner he

language; nay, in no language could such a word exist. But above all, I must ask, has not the Hebrew language particles of every description to answer to the long list which Mr.

finds in Noldius' Concordance פַּעַם rendered by *non* (and which by and by is a gross error) and all at once פַּעַם becomes a negative. Deists pretend that the translations represent God as the author of evil, Mr. B. is of the same opinion. At a loss how to answer their objection, he turns to Taylor's Concordance, and in the long list of applications under the root **הָשַׁעַר**, finds the words "has taken *vengeance*." Judges xi. 36.—Without giving himself the trouble to look into the Hebrew Bible, which would at once have shewn him, that it was not **הָשַׁעַר**, but **עָשָׂה נְקֻמָּת** which the translators have so rendered, he adopts this meaning; and strangely enough renders the single word **הָשַׁעַר** in Amos, "he has taken vengeance!"—And when this glaring blunder is pointed out to him, he turns again to the Concordance where he finds **הָשַׁעֲרָא** in Samuel rendered by "I will requite," and of course **הָשַׁעַר** in Amos must mean he requited—I do not say positively that Mr. B. has exactly followed this process. I give it only as a conjecture, which is highly probable. For on no other principle can I account for the very strange mistakes he had made. Be this as it may; it is very obvious that with such unwarrantable licences,—with such want of discrimination and judgment—and with such a disordered imagination, it is no very difficult task to produce a *new translation*. It remains however to be seen whether the learned of this country will sanction, by their approval, attempts which must make the Hebrew Bible **בְּחִוָּמָה פְּרוֹצָה** to be trodden down by every innovator.

B. has given? such as אַתָּה *thou*; אשר *who*, which, that; גם *also*, מִן *whence*, now, מתי *when*; אך *but*; לְמַה *why*, מִדּוֹעַ *wherefore*, &c. Now when a writer having thus a choice of words uses one in preference of another, it can only arise from two causes: either from the writer's ignorance of the true import of the excluded word, or because he thinks that the adopted word expresses his conceptions better than the other. That the inspired writers knew the import of these particles as well at least as Mr. Bellamy, will readily be granted; consequently when they use the ו where our Critic fancies they ought to have used other particles, such as גם *also*, אשר *who*, &c. it could not proceed from ignorance, but because they did not wish to express the ideas which the excluded words convey. And if so, how dare Mr. B. or any man put into the mouth of the inspired writers words which they never intended to express? Instead, therefore, of blaming the translators for rendering the ו whenever the genius of the language admitted of it, by the copulative conjunction, I think they ought rather to be commended. For though the repetition of the copulative may make a translation less elegant, yet by thus strictly adhering to the original, it makes the translation more

faithful; and this is the chief object to which a religious reader looks.

SEVENTH ATTACK.

Note on verse 3. “ Let there be light, and there was light.” “ I refer the reader, “ (says Mr. B.) to the note on the 26th verse, “ where I have shown that the word *let* is “ improper as to language—that it cannot be “ used as spoken by the Creator—and that “ there is no authority for it in these verses.” But whilst Mr. B. refers the reader to his notes, I beg leave to refer him to his Critical Remarks in the Classical Journal, No. viii. p. 309, where he maintains that נֶשׁעַ is the future of *Niphil!* that it does not mean *we will make*, but “ *LET be made.*” Now, which of Mr. Bellamy’s writings are we to believe, his *notes*, or his Critical Remarks?

Again. “ In the last clause of this verse וַיְהִי אֹור which is translated, *and there was light;* the word *there,* is supplied. So that “ the sublimity of the original is in a great “ measure lost.” Now if it be a fault thus to supply a word, he has himself been guilty of it in verse 6, 14, and in other places; thus, “ *Be there an expanse,*”—“ *Be there a division,*”—“ *Be there lights,*” &c.

Further. “The clause is worthy of God, “ and literally reads thus, “*Be light, and light was.*” But in this case the Hebrew must have been **הָיָה אֹור** be light, whereas it is **יְהִי אֹור** he shall be light; literally “It shall be light.” It is therefore evident that the English translation adheres closer to the original than the New Translation!

EIGHTH ATTACK.

Gen. ii. 25. **וַיְהִי שְׁנַיִם עֲרוּמִים הָאָדָם וְאֶשְׁתּוֹ וְלֹא יָתְפַשְׁשُו :**

All translators and commentators, without exception, agree that the sense of this passage is, that our first parents were then in that state of innocence, in which nakedness excites not the feeling of shame.* Their minds had not yet been debased by lust.

* Aristotle in his Rhetoric describes this feeling, as a perturbation of the mind, proceeding from evils either past, present, or future, which procure disgrace. In his Ethics, he defines it to be, the fear of disgrace; and, like another kind of fear, (he adds) it appears on the countenance; for men when ashamed, blush.—Locke (in his Essay concerning the Human Understanding) defines it as an uneasiness of the mind upon the thought of having done something which is indecent, or that will lessen the valued esteem which others

“ Nor those mysterious parts were then conceal’d:
 Then was not guilty shame ! Dishonest shame
 Of nature’s works, honor dishonorable,
 Sin-bred, how have ye troubled all mankind
 With shows instead, mere shows of seeming pure,
 And banish’d from man’s life his happiest life,
 Simplicity and spotless innocence !
 So pass’d they naked on, nor shunn’d the sight
 Of God or angel, for they thought no ill.”

With great propriety, therefore, have the translators of the English Version rendered this passage almost verbatim, “ *And they were both naked, the man and his wife, and were not ashamed.*” Mr. Bellamy, however, cannot, or will not believe that Adam and Eve were naked, when left in the garden of Eden; and consequently, the translations must all be wrong.—I give Mr. B.’s weighty reasons for his disbelief in his own words.

“ The common translation of this verse
 “ (says Mr. B.) supposes, that Adam and Eve,
 “ as soon as they were created, were left naked

have for us.” I prefer Locke’s definition, as the sense of shame is, in my opinion, not necessarily combined with the fear of losing reputation. Be this as it may, it is certain that in a state of innocence (as is even now the case in childhood) neither the *feeling*, nor its *cause*, could, possibly have had an existence. And this is exactly what the inspired writer communicates, and what the translations express.

“ in the garden of Eden, &c. But had this been
 “ as stated in all the translations, it must appear
 “ that they could not have answered the end, for
 “ which they were put into the garden, viz. to
 “ dress and to keep it.” Mr. B. is still more
 explicit in his note on verse 7, chap. iii. “ Many
 “ reasonable objections have been made to this
 “ statement by *intelligent men*,* in all ages, sanc-

* The wisdom of these *intelligent men*, may easily be inferred from their very objection. The best way to cure such *wisracles* of their disbelief, would be to treat them, as a certain ancient *Rabbi* once treated an unbelieving disciple. The story may be found in MEDRASH KOHELETH. It runs as follows.

“ A certain heathen came to RAV, (a famous Rabbi,) and said, **רַבִּי אָוֶלְפֵנִי אָוֶרְיִי** “ Master, teach me the law.” The Rabbi took an alphabet, and pointing to the first letter, told him **אָמֹר אָלֶף** “ say aleph.”—The heathen refused, —saying, **מַאן יִמְרֶךְ דְּהֹוָא אָלֶף** “ who tells me (i. e. who will convince me) that it is an aleph?” The master pointed at the next letter, and desired him to say **בָּeth**; the pupil still persisted in saying, “ who proves to me it is a beth?” The Rabbi irritated by such unreasonable opposition, took hold of his disciple and turned him out of doors. The heathen then went to SAMUEL, (*another Rabbi*,) and made the same request. “ Master, teach me the law.”—I will teach you, with pleasure, replied the Rabbi. But you know before you attempt to understand the law, you must first learn to read it; and in order to read it, you must first learn the letters. Therefore, (taking the alphabet, and pointing to the letters,) say **אָ**

“tioned by the history, which shows that this
“could not have been the case.” It has been
asked, “how it was possible for man, in a state
“of nakedness, to dig the ground, and to dress,
“and to keep the garden in order?” for we see
“all animals are prepared with a fence to their
“feet, suited to their necessities, which man is
“not; but without which he would have been
“incapable of doing any thing of the kind.”
Well, then, according to Mr. B. Adam and Eve

aleph; ב beth.—O! exclaimed the heathen, who tells me that this is an *aleph*—that this is a *beth*? Convince me first, and I will believe you! The Rabbi, who was an experienced tutor, instead of entering into argument with his refractory pupil, laid hold of his ear and gave it a sound pull.—! אַזְעָנִי אַזְעָנִי My ear! My ear! bawled out the disciple.—O! you have hurt my ear!—Thy ear! sayest thou, —replied the master;—why, it is not thy ear—it is thy great toe! “Yes, yes,” exclaimed the heathen, “it is—it is my ear—I know it is!”—“But how dost thou know it?” asked the Rabbi.—O! I know it, because my father and mother told me so.—Well, said the master, since thou believest thy father and mother that this is thy ear, believe me that this is an *aleph*—this a *beth*, &c. Whether the man became convinced by force of *argument*, or by force of the *pull*, the book does not say. Enough, he was convinced, applied to his studies, and became a most excellent Hebrew scholar.

Now I repeat that the best answer that can be given to the queries of Mr. B.’s *intelligent men*, would be, to give them a few slight pinches on their ears.

must have had clothes, and each a pair of shoes too!—Mr. B. proceeds, “ I shall therefore endeavor to give what appears to me the *real* state of man at that period, by confining my views to the *literal* meaning of the Hebrew, confirmed by other passages where the same word can have no other meaning nor application: which is, as observed, allowing Scripture to be its own interpreter.”—The following is Mr. Bellamy’s literal translation.

“ *Now they were both of them PRUDENT, the man and his wife; for they had not SHAMED THEMSELVES.*”

What connexion there is according to this interpretation between the first and second part of the sentence?—how it can be reconciled with the subsequent narrative, particularly with verse 21st. *Then God ordained (made) for the man and his wife coats of skin, and he clothed them?*—how the same word can with any propriety be rendered both PRUDENT and IMPRUDENT?*—or, in what sense the new Translator uses the words, THEY HAD NOT SHAMFD

* In verse 7. chap. iii. he renders it *subtle*. In verse 10 and 11. he renders it *imprudent*, and puts in the mouth of God the following ridiculous expression; *who declared to thee, that thou wast imprudent? (!)*

THEMSELVES!—whether as in the following lines of Pope;

Who shames* a scribbler? Break one cobweb thro',
He spins the slight self-pleasing thread a new—

or in the sense of disgrace?†—it is not worth while to enquire. I shall therefore confine my observations to his grammatical errors.

“ The lexicon writers (says Mr. B. in a note “ on v. 25. chap. xi.) and from them, the translators,‡ have placed the word עֲרוּמִים *gnarou-mim*, rendered NAKED, under the root עָרָה; but it certainly belongs to the root עַדְם from which comes the word subtle, craft, guile; and in a good sense, wisdom, prudence. See the same word both letters and vowels necessarily so translated, Job v. 12. He disappoints the devices of עֲרוּמִים the crafty;” &c. &c. Now I beg leave to observe, that the whole of this is a mis-statement from beginning to end.—It is not

* When the Hebrew wishes to express a similar idea, it makes use of the form hiphil הָזְבִּישׁ he made ashamed.

† In this sense it is never employed in the Hebrew.

‡ Mr. B. is sometimes very unhappy in his phraseology. I cannot suppose that he meant to say that the translators have placed the word under the root עָרָה; and the reader will perhaps doubt whether such a thing as a Hebrew lexicon was in existence at the time when the Greek or Chaldean translations were made.

true, that “ all lexicon writers have placed this word under the root עֲרָה.” Kimchi, Buxtorf, David de Pomis, Coccejus, Parkhurst, Taylor, have all placed this word under the root עָרָם.* Nor is it true that the word in Job v. 12. is the same as the one under consideration. Here, the word is עֲרוּמִים *gnaroummim*, the מ having a *dagesh*, which causes that letter to be pronounced as a double letter; but the word in Job v. 12. is עֲרוּמִים *gnarumim*: the מ being without a *dagesh*. And this is the mark by which the signification of the two words may be ascertained. The Masorites have given the following rule to distinguish the two words, viz. “ חכמים רפין ערטילאין דחיקין ” *The wise are weak, the naked strong;*” i. e. when the word עֲרוּמִים has no *dagesh*, the מ being then pronounced as a single letter, it signifies *wise, subtle, crafty:* but when the letter מ has a *dagesh*, in which case the מ is pronounced as a double m, it shows the meaning of the word to be *naked*. Now the word here (in Gen.) has the *dagesh*; it is therefore evident that its meaning is *naked* and not *prudent*; and that

* I notice this merely as a mis-statement, for I really should not consider it a crime to place it under the root עֲרָה.

Mr. B.'s translation is neither confirmed by other parts of Scripture, nor is it even consistent with common sense.

NINTH ATTACK.

Of the same complexion is his translation of the third chapter; of which I shall notice only a few instances. Thus, Gen. iii. 7. the Hebrew text is

וְפָקַחֲנָה עֵינֵי שְׁגִינָה וַיַּדְעֻוּ כִּי עָרְמִים הֵם
וַיַּתְבֹּרוּ עַלְהָתָאָנָה וַיַּעֲשׂוּ לָהֶם חֲנֹתָה :

ESTABLISHED VERSION.

“ And the eyes of them both were opened, and they knew, that they were naked; and they sewed fig-leaves together, and made themselves aprons.”

MR. BELLAMY'S TRANSLATION.

Nevertheless the eyes of them both, had been opened; thus they understood; but they were subtle: for they had interwoven the foliage of the fig tree; and had made for themselves enclosures.

Now as if Mr. B. had anticipated that no one would understand this barbarous stuff, he adds a number of notes by way of comment.

And first he rails against the translators for having rendered ותפקחנה in the imperfect tense. “It is,” says he, “the pluperfect;” and is truly rendered “*they had been opened*,” referring, as he pretends, to the time when God gave his command to Adam as related in the preceding chapter!—Now this ridiculous interpretation is contradicted by Mr. B.’s own translation of the preceding verse. For thus he renders the fifth verse of this chapter. “*For God knoweth, that in the day ye eat of the same, וְנִפְגַּחוּ עֵינֵיכֶם then your understanding shall be opened.*” It is therefore evident that their eyes, or rather their understanding, had not then yet been opened. For else how could the serpent have said so? or how could the prudent Eve have believed what she must have known to be untrue?

TENTH ATTACK.

The next observation which Mr. B. makes is on the words, “and they sewed.” He very facetiously remarks, “at THIS period we understand that there were no implements to enable them to perform the operation of sewing.”—Now this silly objection has long ago been answered by Aben Ezra, who, in his comment on *Genesis* says,

והם בקשים מהט מהבילים כי בעץ דק יעשׂו צרכם

“Those that require a needle are fools, for they (*Adam and Eve*) might have accomplished their purpose, with a thin piece of wood.”

ELEVENTH ATTACK.

חנָרֶת Mr. B. renders *enclosures*. But this is not its proper meaning. The proper signification of חנָרֶת is to *girt*, encircle ; the noun may therefore be rendered either, *a girdle*, *an apron*, or any thing which is girt around the waist. Mr. B. refers to *Eruvin*, fol. xxii. 2. (I suppose he means the *Mishna*, chap. ii. sect. 4.;) but he only exposes his deficiency in rabbinical learning, for the word חנָרֶת to which he refers, does not even there mean an *enclosure*, but as Wotton has properly rendered it, *GIRT*, (in with ropes.) See *Wotton's Eruvin*.

TWELFTH ATTACK.

לעַבְד אֶת הָאָדָמָה אֲשֶׁר לְקַח מִשֵּׁם Gen. iii. 27.

“To till the ground whence he was taken.” Mr. B. renders this clause, WHEN he had TRANSGRESSED ON the ground THEREFORE he was taken THEREFROM.

In one of his notes he thus expresses himself.—The word לעבר lagneabor is rendered to *till*, “but this word with this construction

means *to transgress*; see Deut. xvii. 2. where the same word both consonant and vowels, is rendered by the word *transgressing*."

I confess when I first read this note, I could hardly credit my own eyes. Unwilling to believe that a person who lays claim to Hebrew learning could commit so gross an error, I was inclined to think that the word לְעָבֵר and its accompanying reading *lagneabor*, were both *misprints*. Unfortunately, Mr. B. has been so very explicit, as to preclude the possibility of such a supposition. For he tells us that the word in Deut. xvii. 2. "has the same consonants as the word here in Gen. iii. 26."—This is however not the fact. In Deuteronomy the word is לְעָבֵר derived from עָבֵר to pass over, to transgress; and is written with a ר resh (r): but here the word is לְעָבֵד, derived from עָבֵד to serve, to labour; and is written with a ד daleth (d): so that Mr. B. must absolutely have confounded the two letters.* To be sure, as the two letters are

* A blunder apparently arising from a similar source occurs in Mr. B.'s Translation Gen. xi. 6. where he renders **הַז עַם אֶחָד** "Behold one people," by "*behold ANOTHER people*," as if the Hebrew word had been **אֶחָד**, *another*. However on consulting Mr. B.'s note, the reader will find

somewhat similar in shape, such a fault might easily be committed by a school-boy, who is

that the error in that instance did not arise from his mistaking the letters, but is owing to a source no less discreditable; namely, the bad use he made of TAYLOR'S CONCORDANCE. (Consult that work under the root חָרֵב and compare the citations, with those contained in Mr. B.'s notes.)

The following mistakes, however, cannot be ascribed to this cause, and must be owing to Mr. B.'s mistaking either the letters or vowel-points.

Thus for instance in Gen. iii. 24. he renders חָרֵב a sword, by BURNING, and refers us to Gen. xxvi. 40. "where חָרֵב CHEREB means drought:" but the word there is not חָרֵב but חָרֶב choreb; he must therefore have mistaken the (cholem) for a (segol.).

Gen. x. 10. וְתִהְיָה רֹאשֵׁת מַמְלָכָתוֹ "Now the beginning of this kingdom was," which (excepting the first word) is the same as the English Version; yet in his notes he says "תִהְיָה Thei, is not noticed in the common version, which means, REVIVED," &c. Now the Hebrew word which signifies to live, revive, is written with a ח cheth, but not with a ה he, as is the case here.

Gen. xi. 9. כִּי שָׁם בָּלְלָה שְׁפָתָךְ-הָאָרֶץ "For there the Lord confounded (or mixed) the language of all the earth." Mr. B. having rendered שְׁפָת (in verse 1.) by band, he renders שְׁפָת here by doctrine, thus: "Because Jehovah had confounded the doctrine;" and in his note he says שְׁפָת SHEPHOTH means TO SET IN ORDER; and refers us to 2 Kings iv. 38. Ezek. xxiv. 3. But in those places

just learning his alphabet ; but that a translator of the Bible—the gentleman who (as he tells

the word is שְׁפָת with (*cholem*) not with (pathach) as it is here.

Gen. xviii. 2. וַיֹּאמֶר אֶרְאָה “And I will see,” Mr. B. renders it “I will distinguish ;” and in his notes he says “With the same radical form this word is rendered I WILL SHEW MYSELF,” 1 Kings xviii. 15. But the word there is אֶרְאָה *I will appear; be seen.*

Gen. xxii. 12. כִּי יִרְאָה אֱלֹהִים אַתָּה *that thou art a fearer of God*, i. e. “that thou fearest God.” Mr. B. rejects the pronoun אַתָּה (thou) entirely ; and renders the rest of the clause “THAT HE FEARETH GOD,” as if the word were יִרְאָה ! confounding (?) with (?). Now the reader must not forget that Mr. B. is the author of an Essay on Hebrew Points, &c.

Gen. iv. 16. צָהָר Mr. B. spells it “צָהָר tsochar,” mistaking ח for צ.

Gen. xl ix. 25. וַיַּעֲשֵׂה Mr. B. spells it “*ve yangnvreka,*” mistaking a (ב) for a (ב) : to be sure as this is a very hard word, there is some excuse ! We will therefore take another less difficult.

Gen. l. 16. וַיִּצְוּ אֶל יוֹסֵף “and they commanded to Joseph,” i. e. they commanded some one to tell Joseph, &c. The English Version gives the sense, though not the literal meaning of the words, thus ; “and they sent a messenger unto Joseph.” Mr. B. however renders it, AND THEY WENT FORTH to Joseph ; as if the word were וַיַּצְאֻן : this was my first impression when I read Mr. B.’s text. To be convinced

us) has studied the Hebrew, for thirty years —should be guilty of it, is very strange. Still more strange is it that Mr. B. should have the temerity of attacking the English translation, (nay, all the translations) on grounds so hollow, and so insupportably absurd.

From the preceding examination, I hope it appears evident, that Mr. B.'s objections are as trivial and unfounded, as his own interpretations are erroneous and contrary to the first principles of grammar. Whatever therefore may be the demerits of the English and other existing translations, yet they are in my opinion as superior to Mr. B.'s version, as light is to darkness, and truth to falsehood.

whether I was right in my conjecture, I went to his granary of learning, I mean his notes, and was sent to DEUT. xxiii. 9; 1 CHRON. xxiv. 7; Prov. xxx. 27; Ezek. xxiv. 12. I went and looked, (the reader may do the same, if he pleases,) and was convinced that the modern Translator had mistaken here the (נ) for an (ב)! Were the slandered Translators and Commentators to rise from their graves, and hear their *Detractors*, would they not have a right to tell them, “Good men! before ye presume to find fault with our works, go, go good men! and learn your letters!”

CHAP. VI.

EXTRAORDINARY QUOTATIONS.

IT was originally my intention to devote this Chapter to the following important Inquiries.

First. An inquiry into the merits of Mr. B.'s extraordinary DISCOVERIES : the discovery, for instance, of a distinct sign for a *pluperfect tense* in the Hebrew language :* or, his solution of what he calls the *lingual problem*. A problem, gentle reader! which was no problem at all, but well known to the learned Compatriots and Contemporaries of Ezra,† (of whose knowledge on this subject, alas! no record or document is in existence;) lost since the time of Ezra; and now happily recovered, or discovered, by Mr. B.'s mighty genius.

Secondly. An examination of his no less extraordinary RULES. Such, for instance, is Mr. B.'s injunction, that because the Hebrew has no neuter gender, therefore, in rendering the

* See Mr. B.'s Introduction, p. 39.

† Ibid p. 40.

Hebrew pronouns relating to inanimate objects into English, we must never use the pronoun IT, but the masculine or feminine pronouns HIM, HER.* Such, too, is Mr. B.'s other rule, that because Hebrew verbs have no inflections to denote the subjunctive mood, therefore the verbs must never be rendered in this mood:† as if the Hebrews had never had occasions to speak in a contingent and doubtful manner, but had always expressed themselves in the indicative mood: or rather like Mr. B. himself, in the *positive*.

Thirdly. An examination into his Consistency; as for instance, when in his Biblical Criticisms, he censures Dr. G. S. Clark for suggesting that פָתַחְתִּנִי (Jer. xx. 7.) might be rendered *thou hast persuaded me*—while in his *Introduction* he adopts the same rendering, and claims merit for it.—Or when in his General Preface he asserts that the Jerusalem Talmud was composed A. D. 300—and “the Maso-

* Class. Jour. No. iii. p. 635.

[†] See Mr. B.'s Note on v. 20, chap. i. “יְשׁוּפָה” cannot (according to him,) be rendered *that may fly*; there is no subjunctive mood! in Hebrew!”—Again Gen. xviii. 19. “I have observed that there is no subjunctive mood in Hebrew, so that the word *may* is improper!”

rites were an order of *Commentators* among the Jews, who rose about the 450th year of the Christian *Æra*;”—while in his Introduction he says, the Jerusalem Talmud was written about the year of Christ 200,* and the Babylonish before the year 500. And yet “*both these Talmuds quote the Masorites!*” That is to say, a book that was written A. D. 200, quotes men that were not born till 250 years after !

Fourthly. I intended to inquire what Mr. B. means by *Chethib* and *Keri* translators?—what by *major* and *minor* propositions?—what by *ancient* and *modern* Masorites—and where the line of separation is to be drawn?—I also intended to inquire into his wonderful knowledge of *accents*;—into his new system of punctuation;—into his chronological dates, &c. &c. But finding how far I have already transgressed the limits originally prescribed to this work, I am forced to confine my remaining remarks to Mr. B.’s extraordinary quotations.

Quotations, according to Dr. Johnson, “are passages adduced out of authors, as evidence or

* In his Essay on the Hebrew Points, &c. &c. he tells us, “the Jerusalem Talmud was written about the year of Christ 230.” Which of these chronological dates doth Mr. B. actually mean? 200, 230, or 300?

illustrations." From this definition it would appear as if the only legitimate use to be made of quotations was,—either as evidence of facts not generally known; or in illustration of subjects involved in obscurity; or for the purpose of authorizing opinions not generally admitted. Now though the use of quotations might thus have been limited in Johnson's time, yet the reader may rest assured that modern practice has greatly extended their utility, and of course, increased their importance. I shall specify only a few of the various uses that maybe made of them.

First, then: they may be used for the purpose of exhibiting an author's extensive research and vast erudition.

Secondly: to satisfy an author's vanity.* For it is no little honor to be acquainted with the Jews of the time of Ezra—or with *Dr. Aben Ezra*;—with Rabbi Adah bar Ahavah,†—and

* "Quoting of authors," says the facetious SELDEN, "is most for matter of fact, and then I write them as I would produce a witness, sometimes for a free expression, and then I give the author his due, and gain myself praise by reading him."—(Table Talk.)

† According to the testimony of the most creditable Hebrew writers, this great Astronomer was born on the very day when **רבינו הקדוש**, the compiler of the Mishnah, died. He must therefore have flourished in the second century—yet Mr. B. says, he was born A. D. 1058!

the still more famous Rabbi Bechajah;—with *Rabbi Onkelos*, and translator Symmachus;—with Plato, and Cato;—with Euripides, and Maimonides;—with Jonathan ben Uziel—and Laben ben Bethuel;—with the author of *Masecheth Purim*—and Rabbi Jacob Baal Haturim. O! how glorious it is to appear amongst so many Stars!

Thirdly: they may be used by way of ornament;—like golden fringes to shabby robes —or like little bells around some favorite animal's neck.

Fourthly: they may be used to fill up a vacant corner; like side dishes on the festive board:—which though they do not gratify the palate, yet serve to feast the eye—and which, in the present case, are often the only digestible articles.

There are various other uses to which quotation maybe applied, but I have no time to enlarge.

Now, the reader may perhaps think that in order to avail ourselves of their services, some learning—some acquaintance with language — and some industry and patience is necessary:—if the reader thinks so, I can assure him he is very much mistaken. Formerly, indeed, these ingredients were requisite. But in our happy days, when the greatest ingenuity

has been exerted to abridge manual labor, the exertions of the intellect have by no means been neglected. Instead, therefore, of perusing, as in former days, the ponderous volumes of ancient writers,—instead of turning over their musty leaves,—instead of learning the languages in which their thoughts have been deposited,—we have only to apply to the work of some literary drudge, who may have had the patience to collect the opinions of ancient sages,—copy the quotations and references, as we there find them, and transfer them to our own work. Glorious invention!—to write learnedly without learning, and obtain the name of a discoverer with no other or greater trouble than that of the man, who *discovered* a horse that exactly suited his purposes, by merely leading him out in a dark night from another man's stables.

To be sure, there is some little danger attending this species of transfer. It may so happen that the newly acquired property may have some little defect. Thus for instance: the original proprietor may have damaged the property, by making a slight error; or what is no less probable, the blockhead of a printer may have done it for him; and then—but what then! have not many great men discovered the same truths, though they had never seen each other?

and why may not the same happen with regard to errors? As for printers,—who ever expects the printers of our days should be wiser, or more learned than those of former times! It is not at all singular, that they should commit the very identical errors and errata, which some of their predecessors did a hundred years ago! Once more then: Hail glorious invention! which saves literary men so much trouble, and so much pains.

I was led into this train of thinking, by the perusal of some of Mr. B.'s quotations, which, to say the least of them, appear to me very extraordinary. For the amusement of the reader I will cite just a few of them.

FIRST EXTRAORDINARY QUOTATION.

“ The learned Buxtorf says, that this important branch of Hebrew learning has altogether been *neglected*, both by Jews and Christians, if *not lost*. He observes, “ *the vowel points and accents are called בְּנֵגָמָן, (בְּנֵגָם, I suppose Mr. B. meant to say) i. e. REASON, SENSE, JUDGMENT. They bear this name, because by right pronunciation, they give a right sense and meaning to the words, and by true*

distinction in reading, they give the sense of the passage.” (Mr. B.’s Introduction, page 17.)

Mr. B. would undoubtedly have obliged his readers, had he stated from which of Buxtorf’s works, he made this extract. As it is, Mr. B. will pardon me if I doubt the correctness of this quotation: and this for two reasons.

First. Because Buxtorf was too well acquainted with Hebrew literature, to include vowel points and accents under the same denomination: the vowel points being known amongst grammarians by the term נקודות, *dots, points*; or חנויות vowels; from חן to move, because they give motion to the consonants.

Secondly. Because Buxtorf was too good a grammarian to have rendered *accents* and *vowels*, two nouns plural, by בְּעֵט, which is in the singular. He would at least have called them בְּעַטִּים! In fact if my memory is not very treacherous, I may venture to say there is no such passage in Buxtorf’s works. I find indeed in Buxtorf’s Lex. Chald. Talmud. et Rab. the Chaldean word בְּעֵט rendered by *Gustus, Sapor: Metaphoricè Ratio, Sensus, consilium, judicium, sententia, causa.*—I find the same definition with little alteration in the EPIT. RAD. HEB. et CHALD. But it is evident that this has not the least

reference to the grammatical term טעם, of which he indeed gives a separate definition;* and even in this not a word is said about the vowel points. One thing however I find in the latter work,† and it is, to be sure, most singular, namely, that the leading root is mis-spelt exactly in the same manner as it is in Mr. B.'s *Introduction*, viz. בָּעֵם instead of בָּעַם!

SECOND EXTRAORDINARY QUOTATION.

“ Jonathan the Paraphrast, who lived about forty years before Christ,” says,—“ *The accents are to the letters, what the soul is to the body.*” (Introduction, p. 17.) Mr. B. has again omitted chapter and verse. But I can assure the reader that no such passage is to be found in any work of Jonathan's. Something similar is indeed to be found in

* The following is Buxtorf's definition of the grammatical term טעם (“ See his large work,”) טעם Accentus, apud grammaticos, sic dictus, quasi Sapor & Gustus suavis, tum dictionis, cuius legitimam pronunciationem denotut; tum sententiae, quam membris distinguit. Pluraliter טעם non טעים &c.

† There are several editions of this work. The one in my possession wants the title page; I can therefore only describe it, as the English Edition, published by R. Whitaker and S. Cartwright, A. D. 1645.

Bechaja's Comment,* on GEN. xviii. 3. where he quotes the following words from the very ancient book *ספר הבהיר Bahir*; attributed to *Rabbi Nechuniah, the son of Hakaneh*, who lived before the destruction of the temple, viz.

דמין נקודתא באחוותא דאוריתא דמשה
בנשמרתא דחיי בנופה דאניש †

“The vowel-points of the letters in the law of Moses, are like the living soul in the body of man.”

If there be such a passage in Jonathan as that quoted by Mr. B. (which I maintain there is not) let Mr. B. produce it!

* Had Mr. B. read the chapter in Bechajah, where this passage occurs, he would perhaps not have taken quite so many liberties with the Sacred Books, as he has done. For Bechajah says **המוסיף נקודת או גורעה מהריב** “He that either adds, or omits even a dot of the law, destroys the world.”—Again; **המחליף פתח בקמץ** “He that changes even a *pathach* for a *kametz*, may either destroy the sense of the passage, or be guilty of blasphemy.” Several instances of which he gives.

† This citation may also be found in **לבושן אור וקרות** The reader may find this and similar passages quoted in Buxtorf's *Comment. Masor.* Also in the book **תקוני הזוהר**

THIRD EXTRAORDINARY QUOTATION.

“ Rabbi Judah, on the Mishnah, says,
 “ *If all the prophets were equal to Moses, they
 had no power to alter a letter, or point of the
 law.*”—No chapter, no verse. (Mr. B.’s
 Introduction, p. 17.)

Rabbi Judah says so! Where? In which of the numerous volumes of which the Talmud consists, doth Rabbi Judah say so? I conjecture Mr. B. is again mistaken. Something like such a passage is to be found in the book ZOHAR. It runs as follows.

ואם תאמר נקודי תקון סופרים הוא חס ושלום
 דאפיקלו כלنبي או דעלמא יהונ כמשה דקבי
 אוריתא מטורי דסני לית לו רשו להגדתא אפיקלו
 חדא נקודה זעירא באת אפיקלו את זעירא דאוריתא

“ Should any one say, that the points were ordained by the Scribes,—God forbid! for were all the prophets of the world even like Moses who received the law on mount Sina, they durst not invent (add) even a single small dot in a letter; nay, not even a small letter of the law.”

What then could have induced Mr. B. to say, that, *Rabbi Judah on the Mishnah* says, “ If all the prophets were equal to Moses,” &c.!

FOURTH EXTRAORDINARY QUOTATION.

“ **בראשית**. This word
 “ (says Mr. B.) has been variously interpreted.
 “ Grotius has ventured to render it thus; WHEN
 “ FIRST—Simeon, BEFORE. But as this idea
 “ gave rise to the Pagan doctrine of the
 “ eternity of matter, and there being no autho-
 “ rity for it in the Hebrew, it has been justly
 “ rejected by all sound critics. The Jerusalem
 “ Targum, IN WISDOM—Tertullian, IN POWER.—
 “ Philo, Rabbi Bechai, and Castalio, IN ORDER,
 “ BEFORE ALL—and Maimonides, WITH MATTER !
 “ Onkelos, the Septuagint, and Jonathan Ben
 “ Uziel, have properly been followed by the
 “ European translators, who have given the
 “ word its true radical meaning; IN THE BEGIN-
 “ NING.”—(Mr. B.’s Note on v. 1. chap. 1.
 GENESIS.)

This note certainly exhibits a great display of learning, to be sure; but, as for correctness, it is on a level with the preceding.

First, then, Mr. B. is incorrect in stating, that, the *radical* meaning of * **בראשית** is, “ In the beginning.”

* **בראשית** Is unquestionably derived from the primitive **ראש**, the primary signification of which is, *the HEAD*, and it is only by metaphor that it is used to express

Secondly: he is equally incorrect, when he states that Onkelos and Jonathan have rendered it so. The term which Onkelos uses is,* בְּקָדְמֵין; that which Jonathan employs, is

the conceptions of *chief, principal, top, sum, beginning, &c.* Now רִאשִׁית being the abstracted noun expresses these conceptions as if subsisting by themselves. It is therefore an abuse of language to say that its primary meaning is, IN THE BEGINNING.—The Hebrew word corresponding with *beginning* is תִּחְלָה from הָיָה *he began.*

* This word בְּקָדְמֵין is evidently plural. To the best of my recollection this is the only instance in which Onkelos makes use of it. Jonathan employs it once in 2 Samuel xx. in the sense of *before, prior.* Both these authors use the word מַלְכָדְמֵין as the corresponding term of the Hebrew מַלְפָנִים לְפָנִים, *formerly, antecedently.* Their translations are full of mystical allusions to the cabalistical opinions of the ancient Jews, and indeed it is impossible to understand them without some acquaintance with our ancient writings. Thus for instance, Gen. ii. 9. וַיַּעֲשֵׂה הָאֱלֹהִים גַּן־בְּעֵדָן “^{מִקְדָּם} And the Lord God planted a garden eastward of Eden”—which Onkelos renders, וַיַּצֵּב יְהָוָה אֱלֹהִים גַּנְתָּחָא בְּעֵדָן מַלְכָדְמֵין And the Lord God had planted a garden in Eden formerly: alluding to what the Talmudists say, “that the garden of Eden was one of the seven things that preceded the creation;” and by which they meant that the reward of the good—their eternal happiness, was one of those purposes for which God created this world,

מן אונלאן, neither of which words, I am prepared to prove, signify *in the beginning*.

Thirdly: Mr. B. is no less incorrect when he says, "that Rabbi Bechai* renders it, IN ORDER; BEFORE ALL. Because Bechaia distinctly says, על דרך הפשט מלה בראשית בראשה כאלו אמר בראשונה According to the plain sense the meaning of Bereshith is the same as Barishonah. Now this last word does not

and therefore antecedent in the order of thought. (See Jonathan's Paraphrase of this passage.) I am therefore firmly persuaded that in making use of the word בקדמינו, Onkelos intended to convey something more than the mere simple sense of the word.

Since the above was written, I found the following passage in the book, *לבושים אור יקרים* " (a book of great authority amongst our learned men.) נם אונקלוס ("Onkelos also rendered תרנים בקדמינו רמז לששים ושתים נתיבות חכמה ולכך לא תרנים בקדמיה) by בקדמינו i. e. *with those that were before*; because he alluded to the *thirty-two ways of wisdom*;" (for an explanation of this, see the book *Jezira*, chap. I.) and therefore he did not use the term בקדמיה.

* Bechaja explains the Hebrew text in a quadruple manner; 1st. Literally. 2nd. Philosophically. 3rd. Allegorically; and 4th. Cabalistically. But in neither of them does he interpret the word in the manner attributed to him by Mr. B.

signify, IN ORDER, nor BEFORE ALL, but, *in the first, or at first.**

Fourthly : Mr. B. is still more incorrect when he asserts, that Maimonides renders בראשית by, WITH MATTER. Indeed I cannot find words to express my surprise at Mr. B.'s attributing so revolting an opinion to Maimonides ! What ! Maimonides who in so many places confutes this very opinion—and in *More Nebochim*, part ii. chap. 13. thus expresses himself.

דעת כל מי שיאמין תורה מר"ע"ה הוא שהעולם
בכללו, ר"ל כי כל נמצא מלבד הבורא ית"
השם המצויאו אחר ההעדר הנמור: ושהשם ית"
לבדו היה נמצא ולא דבר בלבד: לא מלאך,
ולא גלגול ולא מה שבתוֹן הגלגל: ואחר כן המצויא
את כל אלה הנמצאות כפי מה שהם, ברצונו
וחפכו. לא מדבר: ושהזמנן עצמו גם כן מכל
הנבראים: כי הזמן נמשך אחר התנועה, וה坦ועה
מקרה במתנווע, והמתנווע ההוא בעצמו אשר

* It would lead me too far from my present purpose, were I to enter here into a minute disquisition of the various matters involved in the above misquotations. But as these are in themselves not destitute of some interest, I intend to treat of them more largely in the Appendix.

In the same part of the work, I shall endeavor to show the particular sense of the words **בקדמין, מן אולא** and their cabalistical allusions.

הזמן נمشך אחר תנועתו מהודש; והויה אחר
שלא היה:

“The opinion of all those who believe in the law of Moses is, that the whole universe, that is to say, every being, excepting the Creator, (blessed be he) was produced by the Almighty from nonentity: that God alone existed, and nothing else besides him; neither angel, nor sphere, nor any thing contained within the sphere; but that God alone has produced all through his will from nothing. That even time itself is amongst the things created. For time results from motion, and motion is but the accident or phenomenon of things MOVED; and since the thing MOVED, was itself created, it follows that the accidents thereof were so likewise.”—Now can such a man be supposed to say that God created heaven and earth *with matter*?—Impossible!—and such too is the fact.—Maimonides never said so.*

* Neither Mr. B. nor the book from which he appears to have transferred this extraordinary quotation, state in which of Maimonides' works the quoted words are to be found. I conjecture, however, that the error in whatever quarter it may have originated, arose from misinterpreting Maimonides, words in *More Nebochim*, PART II. CHAP. 30.—There, the Jewish Philosopher, gives first a definition of the words **תְּהִלָּה** and **רָאשֵׁן**; then he repeats again what he has so often expressed before, viz. that time was the result of

FIFTH QUOTATION.

The extraordinary quotation which I shall presently lay before my readers, is contained in the seventh column of Mr. B.'s first Note on Ver. 1. Chap. i. *Genesis*. The New Translator introduces it by the following observation.

Thus: “*the word חַי ought to be so translated, (i. e. it ought to be rendered by substance) where the idiom of the European languages will admit of it, as it always greatly elucidates the subject, by giving it the true meaning of the original Hebrew. This was the understanding of the ancient Hebrews before Christ, as may be seen in the writings of ONKELOS, whose paraphrase has always been held in the highest estimation by them.* HE SAYS, (and now for the quotation) “*In the beginning of all created beings, motion* “*and time, within the compass of the first week;* “*GOD, the only adorable one, CREATED, made*

creation, and did not exist prior to it. And lest a contrary inference should be drawn from a misconception of the meaning of the word **בראשית**, *in the beginning*, he adds; **ופירוש זה הפסוק האמתי כן הוא בהתחלת** **ברא השם העליונים והתחתונים** “*And the true meaning of this verse, (i. e. Gen. i. 1.) is thus—With the beginning, i. e. the beginning inclusive, did God create all that is above and below.”* Or in other words—God created heaven and earth, including the beginning—even time itself.

“ *out of nothing, by INFINITE POWER, and INFINITE WISDOM, this Heaven, and this Earth, and the vast number of extended spheres.*”

And ONKELOS said this? so Mr. Bellamy asserts. And this passage, in the course of his thirty years profound and miscellaneous researches into Hebrew and Chaldaic Literature, Mr. Bellamy found in the writings of ONKELOS? so Mr. Bellamy's words imply: and so beyond all modest denial Mr. Bellamy meant his readers to understand. Strange! passing strange! for most certain it is, that neither the one nor the other is or can be true; and that for the best of all reasons. No SUCH PASSAGE EXISTS IN THE WORK OF ONKELOS: nor, I dare add, in any work written by any Jew either before or since the time of EZRA; nor in any book composed in the Hebrew language, scriptural or rabbinical, or in any one of its dialects or sister languages! But I must not even by silence or delay be accessory to an obvious but yet a mistaken and injurious inference. I must not suffer my readers even for a moment to infer, that this passage was a *non-ens*, till Mr. B. first called it into existence. The passage did and does exist in a book, and (if something more than a hundred years can confer the honors of antiquity,) in an *ancient*

book; not indeed in Greek, Roman, or Oriental languages, but in the mother tongue of its author: to wit, in plain *English!* This author (according to the *title page* of the book, dated London 1698, my only authority in this point,) was a Mr. WALTER CROSS, M. A. who speaking in his own person, delivers, as his own sentiments, the passage which stands below in column 1:—beside which in column 2, I have reprinted from Mr. Bellamy's pages the passages attributed by him to ONKELOS, and presented to his readers as a translation from that celebrated *Paraphrast.**

CITATION FROM WALTER
CROSS, M. A.
London A. D. 1698.

“ *In the beginning of all
created Being, Motion,
time or season, within the
compass of the first week,
probably the first of Sep-
tember. God the only*

MR. BELLAMY'S ASSERTED
CITATION *from ONKE-
LOS.*†

“ *In the beginning of all
created being, motion and
time, within the compass
of the first week; God,
the only adorable one,*

* So he is most frequently entitled, though it would be perhaps difficult to state any sufficient cause for denying to him in particular the character of a Translator.

† The learned are by no means agreed as to the particular period when this author flourished. According to the most respectable authorities his work must have been written about the beginning of the second century.

“ adorable one, and that on
 “ this very bottom, *created*,
 “ made out of mere nothing,
 “ *I say*, by infinite Power
 “ and skill brought forth,
 “ without the assistance of
 “ any antecedent matter,
 “ *these heaven*, and this
 “ very earth. The vast
 “ quantity of most extended
 “ spheres.”

“ *created*, made out of
 “ nothing, by INFINITE
 “ POWER, and infinite WIS-
 “ DOM, this heaven, and
 “ this earth, and the vast
 “ number of extended
 “ spheres.”

Any observation of mine would but disturb the impression which this fact cannot fail to make on every honorable mind. But supposing my reader to have finished his reflections, I will now endeavor to gratify the curiosity which I must anticipate as having excited; and with the less scruple, because in effecting this purpose, I shall be found not to have at all digressed from the main object of my work.

Some time ago, as I happened to pass one of those *rag fairs* of literature, called *book stalls*, the habit of hovering over which I have in common with many of my betters, living or departed, my eye was attracted by a small volume with the following singular *title*, respecting an art no less strange, the name of which at least was new to me: viz. **The Taghmatical Art; OR, THE ART OF EXPOUNDING**

SCRIPTURE BY THE POINTS, USUALLY CALLED ACCENTS, *but are really TACTICAL: A GRAMMATICAL, LOGICAL, and RHETORICAL instrument of interpretation, by WALTER CROSS, M. A. London, 1698.* I bought the volume, and amused myself on my walk homeward with conjectures concerning my Taghmatical Art. Need I say, that my earliest leisure hour was devoted to its perusal? Well! passing over, as impatient readers are too apt to do, the Address to THE READER, and beginning with Chapter the first, entitled by way of distinction, *A Detection of the Taghmatical Art,* at the bottom of the very first page but one, I lit on the following passage.—

“ The two foundations of the Hebrew language, are its letters, twenty-two in number; and its points, fifty-five.”

Thus confounding under the same denomination two things totally distinct: viz. the vowel points, properly called נקודות dots or points, and טעמי accents.

A few lines onward I was struck with the following words:—

“ The third sort (of points) are to be the subject of this discourse, which the Jews usually call י. טען judgment, sense, reason.”

And a little further on, page 3, with the following :—

“ The learned Buxtorf says, ‘ *these points bear this general name, (i. e. בָּזֶבֶל) because by right pronunciation they give the word a savour; and by true distinction give the sense of the verse.* ’ ”

On reading these passages, it struck me that I had met with a similar confusion of words and definitions, in some recent work; but—I passed on; and in page 33, I found the following passage.—

“ Let us to him add Bohar, cotemporary with JONATHAN the *Paraphrast*, forty years before Christ, on Gen. xviii. 3. THE POINTS ARE TO THE LETTERS WHAT THE SOUL IS TO THE BODY.”

Now let the reader compare this with Mr. B.’s quotation from JONATHAN, as mentioned in page one hundred and eighty-five of this work.

I proceeded further, and in page 34, I found the following.—

“ *The Jerusalem (Talmud) is thought commonly to be composed Anno Christi 230 by R. Jochanan; the whole of both (i. e. of the Jerusalem and Babylonian) before Anno Christi 500. And yet both often quote the Masorites, Hieros, Megill, c. iv.—Bab. Gr. Nodarim (I suppose he meant Nedarim) c. iv. 37. Megilla, c. i. 3. and Kidduschim,*

(Kidduschin it ought to be, I suppose) c. i. 30. Therefore the FORMER MASORITES were before the Talmudists.”*

* The reader may compare the above with the following extract from Mr. B.’s ESSAY ON THE INTEGRITY OF THE HEBREW SCRIPTURE, No. 2.—“*The Jerusalem Talmud was written about the year of Christ 230. Rabbi Jochanan, president; and the Babylonish before the year 500. Both these Talmuds quote the Masorites, Hieros, Megill, c. 4.—NODARIM.* (I suppose Mr. B. also means *Nedarim*) c. 4. 37. KIDDUSCHIM.” (An English Hebraist would certainly spell this word, *Kiddushin*, and I suppose Mr. B. like Mr. C. meant to have spelled it so.) “Hence it is evident that a reference is made to the *first Masorites*.” On comparing this extract, and what Mr. B. says, on the same subject in his *Introduction*, with the quotation from Mr. Cross’s work, it will be seen, that in the main they all agree. Into the correctness of the assertions themselves, I think it unnecessary at present to inquire. But that two individuals, of dates so distant, should by pure chance coincide in the same false spelling, viz. *Nodarim* for נדרים; *Nedarim*! That both authors being Englishmen, and composing in English for English readers, should both agree in adopting the German spelling of a word, the Hebrew characters of which קדושין correspond precisely to the English letters *kiddushin* in sound!—And that both authors, or the printers employed by them, should super-induce on the same foreign orthography, the same final blunder of *im* for *in*!—This complex coincidence is, I allow, of little importance in itself; but surely, it is *odd*, strikingly, perplexingly *odd*!

This, the reader will be pleased to compare with Mr. Bellamy's remarks on the same subject, in page fourteen of his INTRODUCTION.

Proceeding still with my new purchase, in page 37, I found the following.

"And R. Jehuda in the Mischna says, 'Its not lawful for us to make any distinction in the verses, which Moses has not made. And Zohar to the like purpose. If all the prophets were equal to Moses, they had no power, neither to alter letter nor point in the law.'*

Now compare this with our third extraordinary quotation,† and it will, perhaps, offer a solution to our difficulty.

* Mr. Cross is wrong, for though there is a similar passage in the *Gemara*, **כל פסוקא דלא פסקיה משה אין לא פסקין** "We must not make a stop or division of passages, which Moses has not made;" yet it was not Rabbi Judah that said so.

† The following extract is from Mr. B.'s ESSAY, &c. "Jonathan, the paraphrast, who lived forty years before Christ, says, 'the accents are to the letters, what the soul is to the body.'" I have already observed, that Jonathan never said so.—Further, "Rabbi Judah, on the Mishnah, says, 'It is not lawful to make any ALTERATION in the passages which were not made by Moses; if all the prophets were equal to Moses, they had no power to alter a letter, or point of the law.'"

How Mr. B. came to attribute these sayings to Rabbi Judah, he alone can tell.

I still continued to proceed, and found my author making a distinction between *former* and *latter* Masorites; or, in the language of Mr. B. between *ancient* and *modern* Masorites. I found in him likewise, a great deal about *majors*, and *minors*, and *propositions*:*—and, still more, about the extraordinary powers of the Hebrew accents.—And I further found the necessity of attending to the accent strongly enjoined by him, and exemplified in numerous passages,

* Mr. Cross not only gives rules in prose but in verse too. The following are a few specimens of his poetic rules: which as a suitable accompaniment of the *Art Taghmatical*, might have been entitled, *the art of making the unintelligible still more unintelligible*.

RULES OF PUNCTUATION GRAMMATICAL.

RULE I.

Silluk the sentence and the verse doth end,
Atnach in two divides, and so attends.
Segolta. Three will have, or not appear;
Mercmah in verse doth to them both come near;
Inferior game **REB. GERESCHATE** doth play,
Because as Vicar he comes in the way.

RULE III.

A *minor* doth the third in order use,
If for their mate the former two refuse.
Or if the first two kinds of *accents* wear,
Or differing *syntax* to the sequel bear.

many of which I recollect to have previously seen in Mr. B.'s Biblical Criticism, and in his Introduction; and the translation of those passages appeared to me so substantially similar to those with which Mr. B. had treated his learned readers, that had it not been for the great distance of time that intervened between the two authors, I must, even though nothing more decisive had turned up, have been tempted to believe that *Mr. Cross* had made too free with Mr. B.'s work. I allude to

Verse 15, *Psalm*, x. "Break thou the arm of the wicked," &c. *Isaiah*, xlix. 5. "Though Israel," &c.* *Judges*, vi. 24. "And Gideon," &c. and particularly *2 Kings*, v. 18.

RHETORICAL RULES.

RULE II.

If that the verse do three *propo's* contain,
Which distinct in their subjects do remain,
And not with *silluk* three such Lords there be,
Which thou may know as verse and prose agree, &c.

RULE VI.

If third a *major* or minister points,
When *minor* second from the first disjoins,
And third with second, nor with first accords,
Or, if a fourth a *minor* has aboard,
All such are of Rhetorical record.

}

* See Mr. B.'s Essay, &c. (C. J. No. 18. page 402—403.)

the translation of which Mr. B. so often presses on his readers as if it were a new discovery of his own.* Now all these unexpected things certainly surprised me. But how shall I express my astonishment when at the end of the book, in a small treatise, entitled, *A Specimen of a Comment on the Old Testament*, I found the following passage.—

“John in his Gospel, c. i. v. 1. interprets בְּ and רָאשִׁית to us turning it εἰς αρχὴν in the beginning. So the Lxx. so Onkelos, and Jonath. Ben. Uziel Bekadmin,† and so the Vulgar, and so the most usual translations. Hence

* To hear Mr. B. speak about this translation, one would imagine that he, at least, thought it a most wonderful discovery. That it is not so, I need hardly tell the learned reader. Doctor Lightfoot gives the very same translation, in vol. i. p. 86. Also in vol. ii. p. 409. (Edition 1684.) Calmet has a whole dissertation on the subject. (*See Dissertation sur la Priere que Naaman fait à Elissée*, &c. tom. ii. par. ii. p. 193.) The same may be found in Mr. Cross’s book, p. 96. and in various other authors. But notwithstanding all those authorities, it appears to me that the *Established Version* gives the correct sense of the original. Nor can I see how any one can with propriety infer from this verse, that *Naaman* wished to dissemble, or that the prophet sanctioned it.

† This is not the fact: as Onkelos only renders it by *Bekadmin*, but Jonathan renders it by *min avlā*; and neither words signify, *in the beginning*.

the others fall, *Hierus. Targum in wisdom, Tertull. in power; Procop, in his empire.* 2. In the foundation. 3. In the head or sum. 4. In the foundation. *Philo in order before all.* So *R. Bechai* and *Castalio. Maimonides WITH MATTER.*"

In the first moments of surprise, I thought it possible I might be deceived,—that instead of reading *The Taghmatical Art*, I was actually reading Mr. Bellamy's first note on Chap. 1. *Genesis*. I turned to the title page, and found that it was not a visual deception,—that I was in fact reading Mr. Cross's work, and not Mr. Bellamy's: and my astonishment of course increased.—I put the book by, and began to ponder on this most extraordinary circumstance. How, I asked myself—how is it possible that two authors living at such a vast distance in time from each other, should yet coincide in so many particulars,—nay, should commit the very same errors?—and that not in one or two instances, but in so many! And how is this to be accounted for? Had I been a believer in the transmigration of souls, I should certainly have thought Mr. B.'s soul had pre-existed in Mr. Cross's body; or (what amounts to the same thing) that Mr. Cross's soul during its peregrination had fallen in love with Mr. B.'s body, and taken up its abode there

for a short time. But I had no faith in this doctrine, notwithstanding its having been a favorite dogma of my forefathers, particularly the Cabalists; this thought, therefore, speedily gave way to the following—"Perhaps, Mr. B. has—but the suspicion only arose;—I stifled it in its birth. Nay! said I,—Mr. B. is too honorable to be guilty of so degrading an action;—he is too pious to commit so mean a fraud!—besides, he has too great a contempt for the opinions of his predecessors, thus to appropriate their sentiments!

My reader will but do me justice in believing that I have no pleasure in the detection of any writer's literary weaknesses, while they remain within the bounds that permit the conscience to regard them as mere weaknesses. But having discovered so many strange things in my new acquaintance, it struck me, that I might perhaps find something relative to the *fifth Extraordinary Quotation*, which as we have before observed, Mr. B. attributes to Onkelos. I took up my book, and read on. And now let the reader picture to himself my surprise, on finding in the very next page, almost verbatim the very passage which Mr. B. has ascribed to Onkelos. I have already given the two passages in parallel columns, that the reader might compare them,

and form his own opinion on this extraordinary subject. But this having been done, a sense of justice obliges me to say, (and if at the same time it furnishes any shade of an excuse to Mr. Bellamy he has my permission to make the best of it,) that though Mr. Cross mentions the *Paraphrast*, (a name given by many writers both to *Jonathan* and *Onkelos*) and though he has put inverted commas before the passage in question; circumstances from which an ignorant or very inattentive reader might infer that he had given the passage as a quotation from the *paraphrast*,— yet that in fact it contained only his own sentiments; nor had he any wish to make the reader suppose otherwise: the inverted commas, indeed, being employed for a contrary purpose, that of attracting especial attention to the paragraph, as being his *own* sentiments. The case is this. Mr. Cross starts the question, whether the world was created in the month *NISAN*, (corresponding with the month of March) or in *TISHREE*, (corresponding with September) and gives his own opinion in favor of the latter. And then by way of confirmation, he adds the following words. *To this the Jews PARAPHRAST. Cabbal. Historical agree; to this nature agrees, every thing having its seed in itself, and its fruit ripe; to this the Gospel*

agrees, Christ being born in this month. Thus the year and day agree, beginning both from their evening season. So the sun was created in Libra. The sense of the verse is thus :*—

‘ In the beginning of all created Being,
 ‘ Motion, Time or Season, within the compass
 ‘ of the first week, probably the first of Sep-
 ‘ tember. God the only adorable one, and
 ‘ that on this very bottom, *created*, made out
 ‘ of mere nothing, *I say*, by infinite Power
 ‘ and skill brought forth, without the assistance
 ‘ of any antecedent matter, *these heaven, and*
 ‘ *this very earth.* The vast quantity of most
 ‘ extended spheres.’ (Vide A SPECIMEN OF
 THE TAGHMICAL ART, page 13, 14.)

All further comment is superfluous. The whole case now lies before the intelligent reader—and he may be safely left to his own reflection. It might have been deemed safe and easy for any man to make himself appear

* And here Mr. Cross, in order to distinguish his (Mr. Cross's own) *paraphrase* from his preceding *Comments*, places the same inverted commas, or marks of citation, to the paraphrase as to the verse itself; a practice which indeed is usual enough in cases where the writer desires to distinguish any particular passage from the context, though both are written by him in his own person.

strikingly *original*, at the price of being *monstrously* absurd. But to pillage what a pauper in learning would not pick up, to become a servile copyist, not (as the flatterers in former times) of the wry neck of an Alexander, but of the hump-back of a Thersites—and to pass off the fardel of bombasted rags for a birth-gift of nature—Ohe Satis!

I beg leave to assure the reader, that it was not without great reluctance, nor without pain, that I laid this case before him. For neither my disposition nor inclination would ever induce me unnecessarily to wound the feelings of any man, much less to bring so serious and so heavy a charge against any individual. But truth, which ought to be dear to every bosom, demanded this sacrifice of my own personal feeling, to the general interest of society: and the same sacred cause requires me thus publicly to declare my firm belief and persuasion, that Mr. Bellamy has transprinted the passages in question with few and merely verbal changes, from the book of WALTER CROSS, and not from JONATHAN, nor from ONKELOS, nor from his own or any other translation of JONATHAN or ONKELOS. He can easily disprove this charge if it be false, and retort a heavier accusation on the accuser. I ask no quarter. If I

have wronged him, he must have it in his power to avenge himself amply; and while he vindicates his own character, to expose and brand that of his antagonist. Let Mr. Bellamy make a public and solemn declaration that he did not *borrow* the passages in question, in words or substance from *The Taghmatical Art of Walter Cross, M. A.* And if he will point out in the works of JONATHAN and ONKELOS the particular places and parts, where he *bonâ fide* read, and from which he did cite the pretended *Citations* aforesaid, I for my own part will believe him. At all events, let him but convince me of error in this latter point, and I will recant the preceding charges. That such a series of repetitions of the same odd assertions in the same words, and with the same misspellings, should be the work of pure *accident*, a mere *Lusus Fortunae* and Chance-medley of co-incident wits, can never indeed be made to appear *probable*. But probability and truth are not always on the same side: and so with my full consent, in spite of these "*lingual problems*," Mr. WALTER CROSS and Mr. JOHN BELLAMY, both alike *originals*, may enter the temple of Fame, hand in hand, like the two Kings of Brentford, smelling to the same nosegay.

The reader will willingly excuse me from exemplifying the talents of the New Translator by any further specimens. Indeed to notice all his errors, inconsistencies, contradictions, misstatements, and misquotations, would be an endless task, a waste of time, and labor ill bestowed. I therefore quit Mr. Bellamy's works, and I hope for ever.

I cannot, however, take my final leave of the intelligent reader, without asking his permission to anticipate certain objections which may probably be made to this humble production. And I trust, that my anxiety in this respect, even though it should be deemed superfluous, will be attributed rather to the fears of an author new to the public, than to any unbeseeming vanity in the man. Some may, perhaps, be of opinion that this publication was unnecessary; as Mr. B.'s errors have already been exposed by the learned Mr. Whittaker; and by the learned Critic of the Quarterly Review. Others, that I have treated the subject with too much levity: while others again may think that my censures on Mr. B. are too harsh. In answer to the first objection, I beg leave to observe, that I have read, with pleasure, both publications—that I entertain a

due sense of respect for the labors of their several authors, though neither of them are personally known to me. Further, that I am convinced that no competent reader, free alike from prejudice and from prepossession, will deny either of these Critics the merit of having most ably exposed many of Mr. B.'s errors. But as my remarks, though on the same subject, are not exactly the same;—as by far the greater part of them had been written before either of the before-mentioned publications appeared;—as my views extended much further, namely, to the obviating of the consequences, which both Mr. Bellamy's errors and the tone in which they have been advanced are calculated to produce;—and lastly, as Mr. B. still continued to persist in those errors, and to add a fresh stock to them, I thought this publication would not be entirely useless; and I hope it will not be wholly unacceptable to the public in general.

To the second objection, I shall reply in the words of the famous M. Pascal; “ Il y a bien de la difference entre rire de la Religion, & rire de ceux qui la profanent par leur opinions extravagantes. Ce ceroit une impiété de manquer de respect pour le vérités que l'Esprit de Dieu a révélées; mais ce seroit une

autre impiété de manquer de mépris pour les faussetés que l'esprit de l'homme leur oppose.”

Let it be considered too, that I had really no alternative but that of denouncing Mr. B.'s attacks, on the score of their mischievous presumption, in the austere language, which alone would beseem so heavy a charge; or the more cheerful way of evincing his claims to a laugh, by the exposure of his absurdity.

Besides, many of Mr. B.'s errors are so ludicrous in their essence, and still more so in their origin, that I defy the gravest of his readers, provided they are not totally unacquainted with the subject, to retain their gravity during the perusal.

Who, for instance, can read his egregious mistakes in rendering עֲשֵׂה by *he has taken vengeance*;—צָלָע by *the other*;—וַיִּשְׁפֹּן and *he tabernacled*;—עֲבָדִים נֶצֶבִים *garrison soldiers*; with the like, and forbear smiling? Who can view the long line of tabernacles, which it has pleased him to erect for our forefathers, extending from Adam to Moses, and from Paradise to the Wilderness, not interrupted even by the Deluge,—for in the ark too there was a tabernacle;—who, I say, can behold these things, and not feel an inclination to smile? Who can read his tedious notes, of which it may well be said,

" Such labor'd nothings, in so strange a style,
Amaze the unlearn'd, and make the learned smile"—

with his thankless, graceless, groundless invectives against the translators of the Established Version, and often for no better reason than because he himself, forsooth, chose to mistake a ת (d) for a ת (r),—or a n (h) for a n (ch)! Who would not be willing to alternate the weariness produced by the wordy dulness, or the indignation excited by the presumptuousness of the *railer*, with an honest laugh at his absurdities? Or at least with a half-forgiving smile, that balances (as it were) between contempt and pity? If any of my readers can contemplate such a medley of heedlessness, self-importance, and temerity, with an *unaltered brow*, I shall admire their gravity, and make confession, that I do not, myself, possess such a happy temperament.

I now come to the third objection; to which I reply—It is true I have in a few instances used strong language, yet I hope not stronger than the subject warranted:—nay, absolutely required. I wish, indeed, to be informed, how it was to be avoided. Who can read Mr. B.'s works, and the charges of *ignorance, inconsistency, contradiction, &c.* which he prefers against all former translators and com-

mentators,—and that not once, twice, or thrice, but repeatedly, I might almost say incessantly, as if he intended to secure, by these repeated repetitions, what he knew his arguments were little calculated to effect,—who, I say, can read such attacks—knowing them at the same time to be unfounded—without indignation? Above all, I ask, how any man, with a due reverence for the word of God, could see the simple and beautiful passages of Scripture converted into a senseless jargon, without approving and indulging that feeling? Not only I could not always suppress my feelings, but in some glaring instances I did not dare attempt to do so. But I solemnly declare, that instead of a disposition to exaggerate, I have endeavored rather to soften the truth, by modifying the words in which it was conveyed. And if, notwithstanding such endeavor, any expression not warranted by the subject should have escaped me, I beg it may be pointed out to me, and I will most willingly retract it. For against Mr. B. personally, I do not entertain even the most distant feeling of hostility. Personally indeed, he is only not unknown to me. *Tantum vidi.* And in fact it is not against Mr. B. the *man*—but against Mr. B. the *Author*, that my observations are directed. It is his opinions, and the argu-

ments by which, and the spirit in which, he has supported and propagated them, that I condemn. In short, it is not against him only, even as an author, that I wrote the preceding remarks, but against that lawless licence, which, bidding defiance to sound criticism, would fain make out of Hebrew words and idioms any thing and every thing; as if this language was not like all others, subject to rules—rules resting on the sure foundation of psychological principles. It is this, against which I protest.

I protest also against those mischievous attempts of converting the simple and plain truths of Scripture, into allegories; and its beautiful historical narratives into dark mysticisms: thus substituting the vain imagination of man for the word of God; and burying our sacred treasures under a vile heap of rubbish. Against such, and the like attempts, have enlightened men,*

* The learned and enlightened Aben Ezra has in many parts of his valuable writings reprobated these attempts. (See his preface to his Comment on the Pentateuch. In his Introduction to the book of Lamentation, he has the following beautiful lines.

על בן ידמו לנופות טעמי הפסוקים,
והמדרשים כמלבושים בנוף דברים:
מהם ממש דברים,
ומהם עבים כשקרים;

Jews as well as Christians,* lifted up their powerful voices, even in the dark ages of superstition. But why should I appeal to the authorities of men, when Scripture itself doth in the most explicit terms tell us in what sense its words are to be understood? For thus says the word of God—“*For this commandment which I*

**ודרך הפשט הוא הנוף. בדברי נבחרים ובחוקים.
ובן אמרו, שהמקרא כפשותו: והרבטים עתיקים.**
Of which the following is the general sense—“Therefore, may the sense of the passages be compared to bodies, and allegories to garments: some of which, like silk, are thinly spun, others are as coarse as sack-cloth: but the plain sense, i. e. the body, must be represented in choice words, by choice rules. For so have our ancient wise men declared, “The text must be interpreted according to its obvious sense.”

* Lord Bacon, speaking on the same subject, uses the following words: “They are to be interpreted according to the latitude, and the proper sense of the place, and respectively towards the present occasion where the words were uttered; or in precise congruity from the context of the precedent and subsequent words; or in contemplation of the principal scope of the place, &c. &c. And further on, he makes use of this most beautiful simile; “*Certainly as wines which at first pressing run gently, yield a more pleasant taste, than those where the wine press is hard wrought; because those somewhat relish of the stone and skin of the grape, so those observations are most wholesome and sweet, which flow from Scripture gently expressed, and naturally expounded.*”

command thee this day, is not hidden* from thee, neither is it far off. It is not in heaven, that thou shouldst say, who shall go up for us to heaven, and bring it unto us, and make us understand it, that we may do it. Neither is it beyond the sea, that thou shouldst say, who shall go over the sea for us, and bring it unto us, and make us understand it, that we may do it? But the word is very nigh unto thee, in thy mouth and in thy heart, to do it?" (Deut. xxx. 11—14.) Thus does God declare that his Holy Law is not beyond our comprehension, that it is adapted and suited to our capacities.—But if you believe our *allegorizers*, the Law, I mean its sense, is to be found no where:—no where at least, except in the dark recesses of their disordered imaginations. Thus do these men, in direct opposition to the declaration of God, make his Holy Word of none effect; convert light into darkness, and substitute darkness for light.

It is against these pernicious attempts, embodied as they are in Mr. B.'s works, that

* The Hebrew corresponding with this word is נִפְלָאַת from פָּلָא a wonder, that which is above human comprehension. So that God expressly declares here that his Holy Word is suited to our understanding, that *it is not incomprehensible*.

I have employed my feeble pen. But above all, his endeavors to destroy the authority of Established Versions, by representing them as replete with errors and inconsistencies, and as the causes of infidelity, appeared to me at once to call for reprehension and antidote; convinced, as I was, and must continue to be, that such assertions tend to the destruction of all religions, leading by necessary inference to the conclusion that all revelation must for mankind in general be worse than useless.

Indeed the attempt to connect the sophisms and slanders of infidels with the justly respected names of the Translators, by ascribing the former to the pious labors of the latter, is in itself, independent of its pernicious tendency, so palpably calumnious and so manifestly unjust, that no reprobation can be too strong. For it is notoriously untrue that the blasphemies of unbelievers have had their source in the translations. Reptiles of this class (if I may use the words of a most learned Author) "are not of one place or of one season. They are the perennials of history: and though they may disappear for a time, they exist always in the egg, and need only a distempered atmosphere and an accidental ferment to start up into life and activity." Such men existed in fact, long

before translations were thought of; nay, they existed even during the time when the language of Scripture was yet a living tongue. Indeed had these traducers read the Scriptures with due attention, they not only would have found this to be the case, but they also would have found the true source explicitly stated; and they would further have found the only way in which such wicked men ought to be addressed. Read what the inspired Psalmist says on the subject. (Psalm xiv. 1.)

אָמַר נָכְלָה בְּלֹבֶז אֵין אֱלֹהִים

“*The fool says in his heart there is no God.*” And he adds the true and only cause of this wicked assertion, because **הַשְׁחִיתוּ חַתְּשִׁבְיָה עֲלֹילָה** They have corrupted and made their works abominable: **אֵין עֲשֵׂה-טוֹב** “*there is none that does good,*” and as he still more emphatically expresses himself, in verse 3. **אֵין גַּבְּעָחָד** “*nay not even one.*” And when the same divine writer condescends to expostulate with these wicked men, how does he do it?—not by adopting the

* The primary signification of this word, appears to me to be—a *retrogression towards nonentity, corruption; an approach to the state of putridity*, and is used metaphorically to express a *degraded state of mind, a corrupted heart.*

language of mysticism, but by appealing to their own feelings, and to the common sense and experience of mankind. For thus he expresses himself, (Psalm xciv. 6—10.)

אַלְמָנָה וּגְרֵרָנוּ וַיְתֹומִים וַיָּרְאָהוּ: וַיֹּאמֶר לֹא
יַרְאֵה יְהָה וְלֹא־יִבְזֹן אֱלֹהִי וַיַּקְבֵּב: בֵּינוֹ
בָּעֲרִים בָּעֵם וּבְסָלִים מִתְּמִימָה תְּשִׁפְלוּ: הַנְּטָע אָזְן
הַלָּא וִשְׁמַע אָם יוֹצֵר עַזְן הַלָּא וּבִיטָה: הַיְסֵר גְּוּם
הַלָּא יוֹכִיחַ הַמְּלֵמָד אָדָם דָּעַת:

“ They slay the widow and the stranger, and murder the fatherless: And say the Lord does not see, neither does the God of Jacob regard it. Understand, ye ignorant amongst the vulgar: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth nations, shall he not correct? He that teaches man knowledge, *shall not he know?*”*

This then is the true source of infidelity; and this is the true way in which its abettors

* Many translators have rendered the last clause of this verse, as if connected with the following passage, thus : *He that teaches man knowledge, viz. the Lord, he knows the thoughts of man, &c.*” I have, however, followed the English translation as more consonant to the scope of the whole passage.

ought to be answered. But if this be, as it doubtless is the best way, it is no less certain that to flatter the vanity of these mischievous men by calling them *intelligent men*; *of an ingenious turn of mind*; &c. &c. must be amongst the very worst. Or if a worse still be possible, it will be that of extenuating the guilt of the zealots of irreligion by exaggerating the human deficiencies and mistakes of the translators, in order to represent these as the origin and occasion of the noxious vapours that overcloud the understanding of unbelievers — vapours that are in fact exhaled from the putrid swamps of their own already *corrupted morals*—from an evil *heart* of unbelief: for the effects of which neither the real nor the asserted imperfections of the translations can afford even a plausible pretext. For let it never be forgotten, that but for the piety that suggested, and the industry that executed, those important labors, Scripture would now be **כֶּסֶף הַחֲתָום** *as a sealed book*;—and that whilst those pious and learned men have opened for us the sacred treasure—whilst they have enabled us to peruse the word of God with ease, they have also enabled us to detect the comparatively trifling errors which, from the absence of the numerous aids, that

Providence has since then placed within our reach, they have unintentionally committed.

As for the difficult passages in the Scriptures, respecting the true interpretation of which translators as well as commentators differ, (and I allow there are such) surely this ought not to excite surprise. For let us but for a moment consider the number, the extent, and the profound nature of the various subjects of which the Sacred Volume treats. Let us reflect on the vast distance of time that has elapsed since its first promulgation;—that many of its historical narratives relate to ancient races and nations with whose history, manners, and modes of life, we are but imperfectly acquainted;—that it not only embraces every thing that concerns our present state of existence, but reaches far, very far beyond it.* I

* There have been learned Christians, I know, who have denied this position. But an attentive perusal of the Old Testament, particularly the prophetical books and the Psalms, will, I am persuaded, convince every impartial mind that the doctrine of a future state was not only known to the ancient Israelites, but known as one of those grand truths that admitted not even a shadow of a doubt. Indeed a revelation unaccompanied with this necessary knowledge appears to me incomprehensible.

say, let us consider all this, and then instead of being surprised at the difficulties occasionally met with in the sacred writings, we shall rather feel a grateful and devout wonder, that there are so few. For in point of fact, what are these difficulties in comparison with the innumerable plain, simple, unadorned truths, maxims of wisdom, and rules of life, with which the holy writings abound? They are what a grain of sand is to the stupendous globe—what a drop of water is to the mighty ocean!

But even these difficulties are far from being unsurmountable. And indeed wherein lies the improbability?—in what respect is it incompatible with the attributes and the known dealings of the *Great Father* towards the sons of men, that it should have been so *intended*, in order to keep alive our attention to these sacred volumes? — which gracious purpose is most securely

Without this important truth, all the wonderful events, all the miracles, nay, the law itself, could not have had an adequate object.

I owe it, however, to truth, to remark, that the denial has been the opinion of individuals only in any church denomination. At all events, the contrary is maintained in the strongest language by the established church of England. See article vii.

effected by uniting a motive for continued research with the hope of successive attainment; a motive, I say, which, not arising from any depressing necessity, leaves the intellectual powers free and tranquil; and a hope, which the experience and analogy of past success strengthens into a warrantable expectation? For every period of the *individual's* life, God has allotted an increase of light, for such as seek light in the spirit of love and childlike docility: and why not for the different periods in the growth of a whole community, nay, of the whole civilized family of the human race? What though there are places in the majestic stream of Revelation, where (if I may use the happy simile of an old Theologian) the elephant must swim; are there not a thousand hard by, where the very lamb may safely ford? But, as I have observed before, even these difficulties are not unsurmountable. They require, as do indeed all the works of God, application and study; but above all, they require a pure uncontaminated mind, a well disposed and uncorrupted heart, without which all wisdom becomes folly.

Once more then, instead of detracting from the labors of our predecessors, let us gratefully

acknowledge the obligations we owe them; and with fervent hearts let us offer thanks to that gracious God who has furnished us with so many and various means of reading and understanding his Holy Word, that we may ourselves find how truly the wisest of man has described it to be, אָמֵת אֱלֹהֶת צְרוּבָה THE WORD OF GOD IS PURE!

FINIS.

APPENDIX :

CONTAINING

THE AUTHOR'S FORMER REMARKS

ON

MR. BELLAMY'S BIBLICAL CRITICISMS;

WITH A LETTER

To the Editor of the Anti-jacobin Review,

ON THE SUBJECT OF

MR. BELLAMY'S INTENDED TRANSLATION.

Extracted from the before-mentioned Journal for 1815.

THE Author will not, he trusts, be accused of any personal inconsistency, should the tone of feeling which dictated sundry expressions in the pages following be found to differ from the impressions left on his mind after a full, earnest, and minute consideration of the subject. On the contrary, he dares hope that every candid Reader will consider such expressions as decisive proofs that the Author, far from having been actuated by any hostile feeling towards Mr. Bellamy, had commenced the controversy with prepossessions in his favor—prepossessions, which he solemnly declares, have given way only to the superior influence of truth, and not before they had become inconsistent with the Author's inward conviction; derived from long, close, and impartial Inquiry.

APPENDIX.

(A.)

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

SIR,

IN looking over No. XIX. of the Classical Journal, my attention was attracted by Mr. Bellamy's *Proposals for publishing a new translation of the Holy Bible*; and particularly by the *contrasted passages*: which I suppose have purposely been added, to enable the public to judge of the defects of the *old*, as well as of the superior merit of the *new* translation. Some of those passages have already been inserted in the Classical Journal, and have, I believe, not appeared to many Hebrew scholars either so satisfactory, or so conclusive, as their author imagined them to be. For my part, I candidly confess, that, after reading Mr. B.'s Biblical Criticisms, (as

well as the contrasted passages,) with due attention, it appeared to me that the author had, in most places, entirely misconceived the literal sense and spirit of the original; that he had attached significations to many Hebrew words, such as “**מִן** because; **שָׁבַע** he has taken vengeance; **וַיְأֱמֹר** and he commanded; **נָעַשְׂה** let there be made; **לְמַעֲנָהוּ** to answer him; **וַיַּעֲצֵב** and he (man) idolized himself;” &c.—which they neither have, nor can have; and, in short, that he has deviated considerably more from the original, than has been done by the translators of the Established Version. Yet as long as his misconceptions were confined to the Classical Journal, a work which, like your valuable publication, is chiefly read by men of science and erudition, no great harm was to be apprehended from them.—I, therefore, did not think it necessary to expose his errors. But, as the author now ventures to give his discoveries to the public at large, I think it an incumbent duty upon all those who value the word of God, and who are anxious that the stream of life should flow from its fountain head pure and unmixed, to state their objections to the translations of such passages as are neither “*confirmed by other parts of Scripture,*” nor consistent with the original.

Surely the learned author is not aware of the serious injury which he will do, unintentionally, to truth, and to the sacred cause of religion! His very name, as well as the long list of subscribers, consisting of the first characters of the country for dignity, piety, and learning, (who were doubtless actuated by the purest motives, in honoring his intended publication with their patronage) will give the new translation a degree of authority, the more pernicious, as it may have a greater tendency to mislead those, who having no means of ascertaining the accuracy of a translation, must be guided chiefly by the judgment of their superiors in knowledge. Were we once to allow conjecture to usurp the place of truth, and admit every fanciful interpretation as the genuine word of God, there is no knowing where the mischief would stop. Then, indeed, would Deists have cause to triumph, by putting into the mouth of the inspired writers, any thing that their idle fancy might suggest. And who could deny *them* the same privilege, which *the defender of divine revelation* has himself taken?

Urged by these considerations, I offer the annexed remarks on Mr. B.'s Biblical Criti-

cisms and contrasted passages, to your impartial judgment, &c. &c.

*Remarks on Mr. Bellamy's Contrasted Passages
and Biblical Criticisms.*

I SHALL begin my remarks with the second verse of the *Contrasted Passages*, as it has already appeared in the Classical Journal, vol. i. p. 301. אִם תָּהִית רָעָה בָּעֵר וַיְהִי לֹא עֲשָׂה rendered in the Established Version almost literally, “ Shall evil be in the city and the Lord hath not done it.” (Amos iii. 6.)

With this translation Mr. B. finds fault; because, as he says, “ *it is diametrically opposite to those pure ideas which we ought to entertain concerning the love and mercy of God.*” Certainly, if the Hebrew word רָעָה and its corresponding English word *evil*, denoted nothing but moral guilt, then, indeed, would the passage be objectionable. But every well informed reader knows, that these words convey in their respective languages, sometimes the idea of moral guilt, and sometimes that of physical evil, according as the sense and context may be.—Dr. G. S. Clarke, who, in my humble opinion, is

not so very ignorant of the Hebrew as Mr. B. chooses to represent him, has already given him this information; (Classical Journal, vol. iii. p. 485.) and I will venture to say, that no one, except Mr. B. and the Deist, has ever conceived that the inspired writer or his translators meant any thing else by רָעָה evil, than *calamity*, or *misfortune*.

There are numerous passages in Scripture, where the words in question cannot have any other meaning. Thus: “*For how can I endure and see בְּרִעָה the evil (or calamity) that shall come unto my people.*” Esth. viii. 6.

“*Let us cast lots that we may know בְּשָׁלְמֵי הַזֹּאת for whose cause this evil is upon us.*” Jonah i. 17.

The prophets Ahijah and Jeremiah have both made use of the term רָעָה in the same sense. The former, when speaking in the name of God to Jeroboam; הִנֵּנִי מַבְיאָ רָעָה עַל בֵּית יְרָבָעָם *Behold I will bring evil upon the house of Jeroboam.* 1 Kings xiv. 10. The latter, when addressing the inhabitants of Jerusalem; “*Thus says the Lord God of Hosts, the God of Israel,*” “*I will bring evil upon this place.*” Jerem. xix. 3. If evil means moral evil only, what answer will Mr. B. give to Deists should they object to

these passages? Will he tell them that מִבְיאָה like נַשְׁעָנָה signifies *to take vengeance*?—Perhaps he may, for he has just as much authority for the one as for the other.

Now what regards the word נַשְׁעָן Mr. B. tells us, with an unbecoming confidence, that it hath above two hundred different branches or modes of expression, &c. It means, “*to take vengeance, to requite,*” &c.—Buxtorf, Parkhurst,* and Taylor,† could only give this word two significations. They were too ignorant to know that *to take vengeance*, was one of its primary meanings! This grand discovery, which alone is sufficient to immortalize any one’s name, was reserved for Mr. Bellamy’s inventive genius! To be serious: how Mr. B. could possibly think that נַשְׁעָן means *to take vengeance*, might well seem unaccountable. I know Mr. B. will say, as

* Parkhurst under the root נַשְׁעָן says, this is a general word like *do* and *make* in English. He adds, that it has various applications, twelve of which he enumerates; but it is evident that they all partake of the nature of the root, viz. *to do, or to make.*

† Taylor cites the passage in Judges xi. 36. but it seems that by putting the word *vengeance* in Italics, he wished to indicate that it did not belong to the root נַשְׁעָן, but to another word; as will appear hereafter.

he has already said, Classical Journal, vol. iv. p. 173. Have I not “*confirmed this rendering by a reference to another part of Scripture* (Judges xi. 36.) where the same word, written with the same vowels, cannot have any other meaning?” With great deference to Mr. B.’s superior abilities, I am bold enough to tell him, that the same word *can be and is** rendered otherwise by the English, and other translators.

The Established Version renders **השׁע** by “**HE HAS TAKEN!**”—Should Mr. B. rejoin: but how then are we to account for the word “*vengeance*” which the translators have given us?—I will tell him.—Not that they could possibly have been guilty of so palpable an error, as to suppose that the single word **השׁע** includes the idea of *vengeance*, but looking at the Hebrew text, as every translator ought to do, they found such

* The Septuagint renders **השׁע** in this passage by παίσται. The Targum by **עביד**. The Latin by *præstitit*, also by *fecit*. Coccejus is still more plain on the subject; for under the article נקמה he quotes the passage **עשָׁה לְךָ נקמות** which he renders by *fecit tibi ultiones*. Yet Mr. Bellamy tells us that **השׁע** cannot be otherwise rendered, than by—he has taken vengeance!

a word as נקמות (!) which means *vengeance*. They have, therefore, properly translated the Hebrew עשה לך יהוה נקמות מאייביך by “*The Lord has taken vengeance for thee of thy enemies.*” Now as no such a word as נקמות is to be found in Amos iii. 6. your learned readers will allow, and Mr. B. will do the same if he be open to conviction,* that the rendering of עשה by “*he has taken vengeance,*” is neither the “*literal sense of the Hebrew,*” nor “*confirmed by any other part of Scripture.*”

I intend, Sir, with your permission, to continue my remarks on Mr. Bellamy’s Biblical Criticisms in your succeeding numbers. For the present I shall conclude with requesting your learned readers, that if they find the preceding observations wrong, they will have the goodness to correct me. For rest assured, Sir, that I am at all times more ready and

* I must do Mr. B. the justice to say, that he has, since the first publication of this article, given up this absurd translation, about which he had written so much. Whether he ought not to have explained the motives that induced him to abandon this child of folly, is a question which I leave to the reader to decide.

willing to acknowledge my own errors, than to expose those of others.

I am, Sir,
With respect and esteem,
Your humble Servant,

HYMAN HURWITZ.

Highgate, Nov. 30, 1814.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

DEAR SIR,
ENCOURAGED by your approbation, I send you a few more remarks on Mr. Bellamy's Criticisms, the insertion of which will oblige,

Dear Sir,

Your very humble Servant,

HYMAN HURWITZ.

Highgate, March 10, 1815.

Remarks on Mr. Bellamy's Critical Remarks on Dr. A. Clark's Annotations on the Bible. (Classical Journal, Vol. iv. p. 307.)

MR. BELLAMY having in his former remarks, (Classical Journal, vol. iii. p. 465.)

convinced himself, that אלהים* is a noun singular;—that יְ does not form the plural;—that הָאֱלֹהָה, in 1 Sam. iv. 8. is not plural; but that it ought to be rendered as in Gen. xxxix. 19. “after this manner;”†—that אלהי is also sin-

* In differing from Mr. B. respecting the word אלהים, I wish to be understood as objecting only to his assertions, that it is singular as far as regards its grammatical construction; and that it is never used in the plural. That the same word frequently denotes the Divine Being, the Creator, the one only God, admits not of a doubt. This, however, is no proof that the same term when applied to other beings is not plural. There are instances in all languages, of words having plural termination, which yet denote single conceptions, and of others that are used in both numbers. I shall explain this subject more fully in my future remarks.

† The learned W. Hailes has already told Mr. B. (Classical Journal, vol. v. p. 249,) that it was not הָאֱלֹהָה, but כְּדָבָרִים הָאֱלֹהִים, which the translators have rendered by, “after this manner,” (Gen. xxxix. 19.) Had Mr. B. read that chapter with attention, he would have found that the same words occur in the 17th verse, and that they are rendered, by “according to these words.” The reason of this distinction is obvious. In verse 19th, the two words are connected with עֲשָׂה, *he did*; in verse 17 with וְתַדְבֵּר, *and she spoke*. Mr. B. however, instead of acknowledging his error, persists in it; nay, he goes a step further, and says, (in Classical Journal, vol. vii. p. 227.) “that it was not הָאֱלֹהָה he has rendered in the singular, but

gular;—that the English translators have erred in rendering נִנְלָוּ אֶלְיוֹ הָאֱלֹהִים בְּבָרָחוֹ by, “Because there God appeared to him when he fled from the face of his brother;” (Gen. xxxv. 7;)—and that it ought to be: “Because there they (Jacob and his family) appeared before him, the God* of his flying from

הַם three words each plural! Thus telling his antagonist, in pretty plain terms; Sir, you charge me with having made one blunder; you are wrong, I have made no less than three.

My limits will not permit me to notice all the errors which Mr. B. has committed in that article. I cannot, however, avoid observing, that he is as unjust in attributing want of critical knowledge to Mr. W. Hailes, as he is incorrect in stating that the translators have omitted to translate the word נִצְבִּים, (1 Sam. xxii. 6.;) the contrary is the fact. They have very properly rendered it by *standing*; thus, וְכֹל עֲבָדָיו נִצְבִּים עַלְיוֹן, and all his servants were standing about him, (Sam. xxii. 6.) His rendering נִצְבִּים by *garrison soldiers*, is not only unauthorised, but contrary to grammatical construction. The examples which he cites from 2 Sam. viii. 6—14.; 2 Chron. are not at all to the purpose; for the propriety of rendering נִצְיָבִים there, by *garrisons*, is very questionable. Besides the words are not the same. Here it is נִצְבִּים, *nitzabeem*, whereas in the examples, it is נִצְיָבִים, *n'tzeebeam*, and not נִצְבִּים, as Mr. B. has represented it.

* Mr. Bellamy, who so strenuously defends the vowel points and accents, for which he deserves praise, might have perceived that his translation is in opposition to the accents.

the face of his brother (!!) —that מִמְנוּ, in Gen. iii. 22. is wrongly translated by all the European translators. “It should be *appointed*.” (*Fine specimens of a grammatical knowledge of the Hebrew!*) I say, after doing all this, Mr. B. proceeds, (Class. Journal, vol. iv. p. 307,) to give the learned world, what he calls a *new translation* of וַיֹּאמֶר אֱלֹהִים נָעֲשֵׂה אָדָם. (Gen. i. 26.) This passage is rendered in the Established, and in every other Version, (erroneously, no doubt, because Mr. B. will have it so,) by “and God said, let us make man in our image,” &c. Now Mr. B. contends, that this is not a proper translation; but that it ought to be rendered thus: “*And God commanded, let man be made in our (the Israelite) image:*” and as he explains it afterwards more fully, “*that Moses, speaking to the people, informed them that God created man in their (the people’s) image.*”

Whoever reads the grand exordium with which Mr. B. introduces this child of folly to

For אלֹהִים being accented with זָקָן קָטָן (:) a disjunctive accent, equivalent to our comma, or semicolon, cannot belong to the succeeding word. The literal meaning of בְּבָרְחָו is certainly *in his flying*, or whilst he was in the act of flying; but by what rule Mr. B. can render it by, *of his flying*, I leave him to explain.

the notice of his readers, might almost be tempted to conclude, that Mr. Bellamy (who, according to his own assertion, was “ready to reject all the translations, hitherto given, of this important passage,” for this *favorite*) imagined, that the learned world would consider it as the offspring of his fruitful imagination. But what will the great *Hebraist* say, when I show him that this fanciful interpretation was cited by a very learned Hebrew commentator, who lived above 600 years ago? and cited by him only to be characterised as *nonsense*? What will he say, when I make it appear, that this adopted child is of a very suspicious breed—not a Jewish opinion, but that of a Deist? This may appear strange, but it is the truth: and the Citation itself which shall be forthwith produced, will establish the fact beyond a doubt.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

SIR,

BEFORE I proceed to lay before your readers the extract which I promised in my last communication, permit me to point out a few errors in Mr. Bellamy’s translation, with

which the Hebrew Deist cannot be charged; as they exclusively belong to Mr. B.

“*The word וַיֹּאמֶר vayomer, says Mr. B. (Classical Journal, vol. iv. p. 308.) as applied to the supreme, in this sense, means literally, HE COMMANDED.* Chron. xxi. 27. וַיֹּאמֶר יְהוָה לְמַלְאָךְ THE LORD COMMANDED THE ANGEL.—Chron. xxii. 1. *AND DAVID COMMANDED.*—2 Chron. xiv. 4. *AND COMMANDED JUDAH.*—2 Chron. xxix. 30. *AND HEZEKIAH COMMANDED.*—Esther iv. 13. *THEN MORDECAI COMMANDED.*—Dan. ii. 2. *AND THE KING COMMANDED.”*—*I have examined upwards of two thousand places of scripture where וַיֹּאמֶר VAYOMER occurs, and I find that the word thus written, was always used when God commanded; also by kings, patriarchs, and all in every situation exercising authority in the imperative or commanding style,” &c.*

Now the first thing that must strike the attentive reader in perusing the above, is, that Mr. Bellamy, who, as he tells us, had the patience to examine above two thousand passages wherein וַיֹּאמֶר occurs, (and there are few books of Scripture where it does not repeatedly occur in almost every chapter,) should quote his examples from books written after the

Hebrew had ceased to be vernacular, viz. from Chronicles, Esther, and Daniel; and not from some earlier divine writer! And after all, what authority has Mr. B. for rendering **וַיֹּאמֶר** in the quoted passages by *he commanded*? Not the Septuagint,* nor the Targum,† nor any other ancient translation, but forsooth, the Vulgate, and the English Version; the translators of which Mr. B. had so often, and so contemptuously, stigmatized with ignorance of the Hebrew!

As I have no such contemptuous opinion of these translators, but can pay them the respect due to their general merit, without being blind to their defects and inaccuracies in particular passages, I should not object to this authority, provided Mr. B. could prove that in rendering **וַיֹּאמֶר** in some places by *commanded*, they meant it as the literal signification. There is,

* The Septuagint renders **וַיֹּאמֶר** every where, by **καὶ εἶπεν** or **εἶπεν**.

† I have not had an opportunity of examining the Targum on Chronicles; but in Esther, and indeed in every other place, this word is rendered by **שָׁמַד** and *he said*, and not by **וַיִּקְרֹא** and *he commanded*.

In the Latin translation of Pagninus it is rendered by *et dixit!* Even Luther, who is not the most literal translator, has rendered it in Chron. xxi. 27. by *Und Gott sprach.*

however, not the least ground for such a supposition. Had Mr. B. perused the Bible with a little more attention, he would have found that the phrase **וַיֹּאמֶר לְמִלְאָךְ** occurs in the same chapter, verse 15; also in 2 Sam. xxiv. 16. and that **יְהוָה** is there also, the nominative, no one will question; yet, in both places, have the English translators rendered it by *he said*. He would also have found, that 1900 out of the 2000 times where that word occurs, they have so rendered it. Of this, however, I will not speak positively, as I have really not taken the trouble of counting the passages, considering such an occupation as a waste of time.

In short, Sir, it appears to me that the translators were fully aware of the true import of the root **אמַר**; the primary signification of which is, *to manifest our thought through the medium of speech, writing, or any other mode of communication* ;* and hence it acquires its secondary and figurative sense, in which it is used to designate any inward act, by which the mind renders itself or others conscious of its thoughts or emotions. Thus, Gen. xxvii. 41. **וַיֹּאמֶר עֲשֵׂה בְּלֹבֶן** and Esau said in his heart, i. e.

* See Moreh Nebuchim, part i. chap. 65. See also Cocceius under the root **אמַר**

וַיֹּאמֶר לְהַפּוֹת אֶת פָּרֹד *he thought.* 2 Sam. xxi. 16. **וַיֹּאמֶר** מַה תֹּאמֶר נִפְשָׁךְ *what saith thy soul?* i. e. *what does thy soul desire?* When, therefore, the divine writers make use of this word, they merely wish to represent, that the subject of their discourse, or narration, manifested his will, thoughts, or sentiments. What the nature of those sentiments are, whether they contain a command, interrogation, condition, promise, wish, &c. must be gathered from the context; but not from **וַיֹּאמֶר**. Thus a

Command	וַיֹּאמֶר קַח נָא אֶת בָּנֶךָ	And he said, take thy son. Gen. xxii. 2.
Condition	וַיֹּאמֶר אִם אָמַץ אֲבָדָם	And he said, if I find in Sodom. Gen. xviii. 26.
Negation	וַיֹּאמֶר לֹא אָשַׁחֵת	And he said, I will not destroy. Gen. xviii. 28.
Interrogation	וַיֹּאמֶר לֹא אִיְכָה	And he said unto him, where art thou? Gen. iii. 9.
Promise	וַיֹּאמֶר לֹא כִּי יְהִי זָרָעָךְ	And he said unto him, so shall thy seed be. Gen. xv. 5.
Wish	וַיֹּאמֶר לְבָנָיו לֹא יְהִי בְּרוּכָה	And Laban said, would it were according to thy words. Gen. xxx. 34.

In none of these passages can **וַיֹּאמֶר** be rendered by *commanded*. However, when a sentence contains a general command, order, promise, &c. a translator may think himself

justified in substituting a verb, expressive of those actions, in place of **וַיֹּאמֶר**. Of this licence have the translators availed themselves, and have, therefore, rendered the root **אמַר**, by *commanded, ordered, bade, promised, appointed, &c.*

Now, on examining the examples which Mr. B. quotes, it will be found that **וַיֹּאמֶר** is in all (excepting the first) followed by the infinitive, or the gerund (as some grammarians call it) with the prefix (**ל**); implying an order or command, without specifying the persons that were to execute it. In the first example also, there is evidently an ellipsis, for it does not mention what the Lord said to the angel. Nor, indeed, was it necessary, as this is a mere repetition of verse 15, of the same chapter;

וַיֹּאמֶר לְמַלְאָךְ הַמֶּשְׁיחָה רְبָעֵת חִשְׁבֵּן יָדְךָ
And he said to the angel that destroyed, it is enough, stay now thy hand. It is, however, probable, that the English translators thought that the words **לְהַשִּׁיבָה אֶל נְדֻנָּת** were understood. They have, therefore, in this, as well as in other cited passages, substituted *commanded* instead of *he said*, as more congenial to the idiom of the language. So far they were right. But to say that the literal meaning of **וַיֹּאמֶר** is, *and he commanded*, or even to render

it so, when no command is implied, is in my humble opinion, an error of no small magnitude.

Mr. Bellamy's distinction between ויאמר *vayomer*, and ויאמר *vayomar*, is equally erroneous. They are both used as the third person singular, and even *vayomer* often occurs without being followed by the nominative. To me it appears really astonishing, that a gentleman who has written so much on the Hebrew *vowel points* and *accents*, should not know, that the only distinction between the two words is, that ויאמר *vayomer* is used when it is closely connected with the word or words following it, as, ויאמר אליהם והי אור And God said, it shall be light. ויאמר אל דasha And he said to the woman: (Gen. iii. 1.) whereas ויאמר *vayomar*, is used when it is separated from the succeeding part of the sentence by a pause; in which case it is accented with the disjunctive accents זקן zakeaph katon (א) or אתנחתא athnachta (אא) which are equivalent to our *comma*, *semicolon*, or *colon*. Thus, ויברבחו ויאמר And he blessed him and said, blessed be Abraham, &c. Gen. xiv. 17.— ויאמר אדני יהוה And he said, O Lord God, xv. 8. ויאמר עבד אברחם אנכى— And he said, I am Abraham's servant, Gen. xxiv. 34. This distinction is absolutely necessary. Substitute

vayomer in the two last sentences, and the signification is immediately altered. The first must then be rendered, *And the Lord God said.* The second, *And Abraham's servant said, I am.* How far then Mr. B. is justified in saying (in Classical Journal, vol. iv. p. 308.) "From what has been said it will be allowed by the learned, that VAYOMER, comprehends VAYOMAR, but the latter does not comprehend the former," I leave the learned to decide.

Let us now examine what Mr. B. says respecting נֶגֶשׁ nangaseh.

"I have selected, I believe," says Mr. B. (Classical Journal, vol. iv. p. 309.) "all the passages where this form of the word (נֶגֶשׁ nangaseh) occurs, which is rendered in the first person plural future of Kal. I shall, therefore, show that the word in these places may be rendered more consistently with the Hebrew, and more agreeably with the idiom of our language. I do not mean to contend that the word does not comprehend in its effect the plural; (then Mr. B. admits it is plural,) but I DO ASSERT that as it is the passive of Kal, it ought to be rendered in conformity thereto."

Mr. B. then proceeds once more to tell us, that נֶגֶשׁ nangaseh is the Niphal, (what part of the passive it is, he does not choose to

say) and as a proof that it is so, he cites above twenty passages where that word occurs, and contends, in opposition to the English, and, I believe, every other existing translation, that it ought to be rendered in every one of those places in the passive: thus, “*Let there be made.*” “*Shall be made,*” &c.

This wonderful proof, as (he calls it,) he thinks is quite sufficient to justify his rendering **השׁעַנְתָּם**, in Gen. i. 26. by, *Let be made.*

Now, Sir, passing by Mr. Bellamy’s presumption in asserting that **השׁעַנְתָּם**, *nangaseh*, is the *passive* in the cited passages, (thereby rendering most of them totally unintelligible) though all other translators have considered it as the first person future plural of *Kal*;—(for what is the authority of Hebrew learning of all ages, and of all nations, in comparison with Mr. Bellamy’s strongest of arguments, I DO ASSERT!) I venture to say, that he has here advanced as a proof, what in reality is not a fact, and that he has thus laid himself open to be charged either with ignorance, or what is worse, with a wilful violation of the first principles of the Hebrew language.

Mr. B. admits that **השׁעַנְתָּם**, *nangaseh* is plural, yet contends that it is the *passive*. Surely one of the two must be wrong. If it be plural, it

cannot be passive; for the passive plural is נְגַשָּׁה, *néngōseh*, and not *nangaseh*; and if it be *passive*, it cannot be plural.

It requires no great skill in Hebrew, to know that *nangaseh*, like נִגְלָה, *nigleh*, and all other verbs whose third radical is ה, can in *Niphal* be nothing else than either the third person masculine singular perfect, or the participle masculine. In this form it occurs only once in Scripture, *נָעֲשָׂה* הָיָה וְאֶשְׁר Neh. v. 18.—and, strange as it may appear, Mr. B. has neglected to cite this passage, though he quotes verse 12. of the same chapter, where *nangaseh* is evidently the first person plural of KAL, and not of NIPHAL.

To conclude, this word has been very unfortunate in the hands of Mr. Bellamy. He makes of it, and does with it, just what he

* Rejecting the vowel points, נָעֲשָׂה may be the first person plural future passive; but even then, it cannot be translated by “Let there be made.” The word, corresponding to such an expression, is the third person future, יְעַשֵּׂה *yeōngseh*, as יְעַשֵּׂה לִי תְּקַבֵּר חֹתֶם “Let this thing be done for me.” Judges xi. 37.—וְכַתְּרֵה יְעַשֵּׂה “And let it be done according to law.” Ezek. x. 3. The same in Kal. יְעַשֵּׂה פְּרֻעָה וַיְפִקֵּד “Let Pharaoh do, and let him appoint.” Gen. xli. 34.—Besides, Mr. B. who has every where adopted the vowel points, will hardly venture to desert them now.

pleases. And we need not wonder that he, who could tell the learned world that **נַשְׁעָנָה** signifies *to take vengeance*, should endeavor to make us believe that **נַשְׁעָנִים**, *nangaseh*, is a passive plural; and then to render it as the third person singular.

Having thus pointed out what peculiarly belongs to Mr. Bellamy, I shall proceed to show that what regards the rest of this strange translation, he is not even entitled to the merit of invention; if, indeed, any merit can be attached to such absurdities. For this purpose it might be sufficient to refer to Aben Ezra's* Commentaries on Genesis: but as many of your learned readers may not be in possession of that valuable work, I shall take the liberty of giving an extract from it, adding such explanations as may tend to prove what I have before advanced.

* Abraham Aben Ezra, a celebrated Rabbi, was born A. M. 4879, at Toledo in Spain, and died in the year 4954. His commentaries on the Old Testament, have deservedly been esteemed both by Jews and Christians. They are printed in Bomberg's and Buxtorf's Bible. His Commentaries on the Pentateuch, are separately printed in various Editions, with two comments. One denominated **מקור חיים** *M'kor chayim*; the other **אהל יוסף**, *Ohel yoseph*. The one now before me was printed at Amsterdam, A. M. 5482.

The following is what Aben Ezra says on this subject. **יש אומרים כי מלת נעשה שם** “It is the opinion of some, that *nangaseh* is the participle of Niphal,”* **כמו ואשר היה נעשה ליום אחד:** as in (Neh. v. 18.) “*And that which (nangaseh) was made* (or prepared) *for one day.*”

ואמרו כי בצלמנו כדמותנו הם דבריו משה “And they say that the words IN OUR IMAGE, AFTER OUR LIKENESS, are the words of Moses ; that is to say, that Moses meant by the word OUR, his own image, and that of the Israelites,”† **ויפרשו ויברא אלהים את האדם בצלמו** **שהוו שב אל האדם** And they assert, that the (ו), (the sign of the possessive pronoun HIS,) in the word **בצלמו**, refers not to **אלוהים** God, but to the man; thus, *And*

* Mr. B. says the same, “that *nangaseh* is Niphal,” without, however, stating what part of the passive he considered it to be.

† Mr. B. is of the same opinion. These are his words : “Now, as in this narrative, Moses was speaking with the people, he informed them that God created man in their image, viz. **בצלמנו**, in our image,” says Moses, “which he obviously (obviously indeed!) applied to themselves.” (Class. Jour. vol. iv. p. 310.)

*God created man in his image, viz. in man's image.”**

ויפרשו בצלם אלhim שהאלhim דבק עם
עשה כאלו אמר כי האלhim עשה את האדם
אלhim “ They add, that the word in
Gen. ix. 6.† belongs to the following word
עשה. The verse will, therefore, be rendered
thus. “ *Whoso sheddeth man's blood, by man
shall his blood be shed, for in an image, God
made man.*”

“ *וזה הפירוש חסר לב*” says Aben Ezra, “ this interpretation is NONSENSE.”
כִּי “ *זהו הראשון להיות כִּי יְהִי נָעֵשׂ אָדָם*” For what regards the first, it ought to have been
thus; and God said, “ *let a made man be;*”
but as there is evidently no such word, *nangaseh*,
must remain the first person plural of KAL.
נִמְ וַיֹּאמֶר בְּצַלְמוֹ אֵיךְ יִשְׁׁבֶּן אֶל הָאָדָם וְהַנְּהָרָה יִשְׁׁ
“ *לו צָלֵם קָדוֹם שִׁיהִיה?*” Further, How can the

* Mr. Bellamy has the very same words, “ *So God created man in his (MAN's) image.*” (Class. Jour. vol. iv. p. 310.) But not being able to get over the subsequent part of the sentence, he not only contradicts himself, but makes the inspired writer do the same, by rendering **בְּצַלְם אֱלֹהִים בָּרָא אֹתוֹ**, by “ *which image was created in the similitude of God.*”

† Mr. B. says nothing on this verse. Perhaps he has reserved it, as a separate article, for the Classical Journal.

(1) of **בצלמו** relate to **האדם**? This would be to suppose that man had an image before he was made, which is evidently an absurdity."

Aben Ezra does not here state whom he means by **יש אומרים**, (an expression generally used by rabbinical writers to designate an author whose name they do not wish to mention.) I have, however, the authority of his commentator, *Ohel Yoseph*, to say, that it was no *saint* that advanced this opinion. For he expressly states, **בשיטה אחרת אמר אברהם כי זה המפרש היה ישוע הנזבר עם המינים בתחלה זה הפירוש** "In another part Aben Ezra says, that this expounder (whose opinion he quotes) was *Joshuang*, whom he mentions with the *Heretics, or Deists*, in the beginning of his Commentaries." (See Aben Ezra's preface.)

Whether Mr. Bellamy has ever seen Aben Ezra's quotation or not, I will not take upon me to determine. Most likely he has not. For he has too high an opinion of his own abilities, to look to Jews for information.* "Few of them understand the construction of the language, and fewer still can lay claim to a talent for Hebrew criticisms."—No, certainly

* Classical Journal, vol. ii. 852.

not; not even such men as Aben Ezra, Maimonides, Kimchi, Mendelssohn, &c. &c. I am not at all disposed to charge the inquirer after truth with plagiarism, though he has accused others of that crime on much slighter grounds,* thinking, as I suppose, that no one has a right to commit an error but himself. As for the similarity, why may not an ancient Deist, and a modern Anti-deist, coincide in opinion on so important a subject? Be this as it may, I hope, Sir, that you, as well as every candid reader, will agree with me, that after all that has been said on this subject, Mr. B. had better resume his *preconceived opinions*, than persist in defending so unwarrantable an interpretation; and that, if he must needs give us a *new translation*, let him either leave this verse as it stands in our present Version, or, at least, give us something more palatable than his *New Translation* of Gen. i. 26.† You will, perhaps, also agree with me, that such unwarrantable and inconsistent interpretations of the Holy Books, will, instead of

* Classical Journal, vol. iv. p. 176.

† If the reader will take the trouble and look in Mr. B.'s New Translation, he will find that Mr. B. has very obligingly followed this advice.

silencing the Deist, only encourage fresh innovations; and, instead of promoting religion and truth, only tend to injure that sacred cause.

I remain, Dear Sir,

Your obedient servant,

HYMAN HURWITZ.

Highgate, April 10th, 1815.

(B.)

On the primitive signification of the Hebrew word בראשה: the Chaldean words בקדמי and מן אולא, and of the particular sense in which Onkelos and Jonathan use these words.

HAVING promised in page 191 of this work to treat more largely of these words, I now proceed to redeem my pledge. This I do the more willingly as the subject is not itself unimportant; and as it may perhaps not be uninteresting to the general reader to know why translators and commentators have differed so much in the interpretation of this first word of Scripture. The subject, I confess, is involved in some obscurity, but I will

endeavor to throw as much light upon it, as my humble abilities will enable me to do.

The Hebrew word corresponding to the English word *beginning* is תְּחִלָּה ; derived from הָתַל he began. The Chaldean verb answering to this latter is שָׁרֵי. Thus, Gen. vi. 1. הָתַל הָאָדָם שָׁרִיאוּ they began.—Gen. x. 8. הָוָא הָתַל, Onkelos and Jonathan שָׁרֵי, he began. From שָׁרֵי, comes the Chaldean שְׁרוֹיָא, *the beginning*—a word repeatedly made use of by Jonathan and the other Targumim to express *beginning*; but not by Onkelos, who in such cases uses the word רִישׁא *

בְּתְּחִלָּה In some instance we find the word used (at least in the opinion of some trans-

* The same term (רִישׁא) is used in the Syriac Testament for *beginning*. Thus, Matt. 8. xxiv. הָלִין דֵין כְּלָהִין רִישׁא “All these are the *beginning* of sorrow.” Ver. 21. “רִישׁוֹתָה דָעַלְמָא” The beginning of the world.” Sometimes the word בְּרִישִׁית is used. Thus, Matt. xix. 4. דָעַבְדָ מִן בְּרִישִׁית דָכְרָא וְנִקְבְּתָא עֲבָד אָנוּ “He that made—from the beginning, male and female made he them.”—Verse 8. מִן בְּרִישִׁית דֵין לֹא הָוֵי הַכְּנָא “from the beginning it was not so.”

Jonathan uses the word בְּרִאשִׁית, when he wishes particularly to allude to the creation: thus, Isaiah xxviii. 29. סְדָרִי בְּרִאשִׁיות, *the order of the creation*. Job xli. 2. עֲוָבְדִי בְּרִאשִׁית, *the works of the creation*.

lators) in the sense of *before*, *at first*; and then both *Onkelos* and *Jonathan* render it by בקדמתא *before*; *at first*; *in the first place*. See Gen. xiii. 3.*—xli. 21.—xlili. 18, 21. But in all other places where can have no other meaning than *beginning*; the *Targumim* make use of the word שרויאַ which has the same signification. Thus,

תְּחִלָּת דְּבָרֵי פִּיהוֹ סְכֻלוֹת
שְׁרוּיָה מְלִי פּוּמִי שְׂטוּתָא

“The beginning of the words of his mouth is foolishness.”—Eccl. x. 13.

תְּחִלָּת חֲכָמָה וַיַּרְאֶת יְהָיָה
שְׁרוּיָה דְּחַכְמַתָּא דְּחִלָּתָא דְּאֱלֹהָה

“The fear of the Lord is the beginning of wisdom.”—Prov. ix. 10.

* Jonathan renders the word בתקלה here—and here only—by מִן אָוָלָא; from which many learned men have inferred that Jonathan used these words in the sense of *beginning*. But from the book, Zohar, on this very verse we may learn with the highest probability what Jonathan meant by the word אָוָלָא. See Zohar, vol. i. on (Gen. xiii 3.)

בְּתִחְלַת קָצֵיר שְׁעָרִים
בְּשָׂדִים חַזֵּד סֻעָרִים

“In the beginning of barley-harvest.”
—2 Sam. xxi. 9.

בְּתִחְלַת שְׁבָתֶם שֵׁם
בְּשָׂרִים לְמִיתְבָּהּוֹן

“In the beginning of their dwelling there.”
—2 Kings xvii. 25.

Now as for **בראשית**, it is, as we have already observed, evidently derived from the primitive **ראש** the HEAD. But as the head is the chief, *principal*, and *uppermost* part of the body, the word denoting it, is figuratively employed to denote these various conceptions. Thus, Num. xiv. 4. **נָתַנְהָא רָאשׁ** “Let us appoint a head:” i. e. a *captain*, a *chief*.—Exod. xix. **רָאשׁ הַרְרָא** “the top of the mount.” Nehem. xl. 17. **רָאשׁ הַתְּחִלָה** “The PRINCIPAL of the beginning;” i. e. the chief of those that began. In these cases both Onkelos and Jonathan use the word **רִישׁ**.

רָאשׁ is also figuratively used to express the *Number, Sum*; as in NUMB. i. 2.—xxvi. 2. **שָׁאוֹ אֶחָת־רָאשׁ כָּל־עַדָת בְּנֵי־יִשְׂרָאֵל** “Take ye the HEAD of all the congregation of the children

of Israel," i. e. take their *sum*; number them. In this case, *Onkelos* renders it by חַוְשֵׁבּן number; *Jonathan*, sometimes by חַוְשֵׁבּן, and sometimes by סְכָום sum.

רָאֵשׁ is also used in a few instances to express metaphorically, *the beginning*, and then the Targumim render it by their שִׁידְיוֹא or רִישָׁא: thus, Eccles. "מִרְאֵשׁ וְעַד סָוףׁ" from the beginning to the end." Targum, מִן רִישָׁא.

ברִישָׁא Targum, בְּרִאֵשׁ הַשָּׁנָה Ezek. xl. 1. "In the beginning of the year."

PSALM cxix. 160. Targum, רָאֵשׁ דְּבָרֶךָ אֱמָת. "Shiryo p'hanmed k'shet" "the beginning of thy word is truth."

From רָאֵשׁ comes also the ordinal רָאֵשׁון, קָמָאוּ or קָדְמָאי, Onkelos; Jonathan, רָאֵשָׁנָה, FIRST in number:—and the adverb בְּרָאֵשָׁנָה, קָדְמִיתָא, קָדְמִיתָה, *Onk.* and Jonathan, רָאֵשָׁנָה and once in 2 SAM. xx.—FIRST IN TIME, before;—FIRST IN ORDER, at the head; and FIRST IN PLACE, *In the first place*, i. e. the place where a person had been before.

From רָאֵשׁ comes also the abstract term, رָאֵשִׁית Headness,* (if I may so call it) or that which is chief in point of *dignity*, *time*, or *place*, as the reader may see by the following examples.

* Aquila has very properly retained its primitive meaning—he renders it ἡ οὐφαλαίω. In the Headness.

Gen. x. 10. **ראשית ממלכתו** Onkelos renders it **ריש מלכותיה** which may either signify *the beginning*; or the *chief* part of his kingdom. But Jonathan and the Jerusalem Targum render it **שורי**, *shori*, *the beginning*.

LEVIT. xxiii. 10. **ראשית קצירכם** ONKELOS **ריש חציכין** *the first of your harvest*: but Jonathan renders it *the beginning*.*

DEUT. xi. 12. **מראשית השנה** Onk. **דשנתא**; JON. **מן שורייא דשתא** *from the beginning of the year.*

AMOS vi. 6. **ראשית שמנים** *the first or best of oils*; JONATHAN **ריש משחין טבין** *the chief or best of good oils.*

Prov. i. 7. **יראת יי' בראשית דעתך** the Targum renders it, **ריש חכמתא דהלהתא די'** *The chief of wisdom is the fear of the Lord.* Whereas

* Many learned men have supposed from this and similar passages that Jonathan uses the word **שורי** for *first*, but an acquaintance with the traditional law of the Jews and their ancient writings, on which Jonathan's translation is chiefly founded, will clearly shew, that he used the word in the same sense which he always does, viz. *the beginning*. In the instance before us, the traditional law says, that the **OMER**, *the first sheaf*, must be the first amongst the first; that is to say, were a hundred sheaves cut in the same hour, none would be proper for the offering, but the one with which the cutting began.

בְּאֶشְׁת חָכָמָה וַיַּרְאֵת יְהוָה (Psalm cxi. 10.) the Targum renders, in the same manner as he has rendered שִׁירְיוֹ דְּחַכְמָתָא by תְּחִלַּת חָכָמָה יִרְאֵת יְהוָה “The beginning of wisdom is the fear of the Lord.”

Now in which of the various senses, the word in GEN. i. 1. is to be interpreted, was the first difficulty of the translators and commentators.

The second difficulty was this: as all Hebrew nouns terminating in יְהָ have both the *absolute* and *relative* forms alike, it was doubtful whether the word ought to be rendered, “*In the beginning,*” or, “*In the beginning of,*”

The third difficulty respected the meaning of the prefix בְּ; whether it ought to be rendered IN, according to its general signification; or FOR, as in GEN. xxix. 17.; — or WITH, as expressive of *instrumentality*; as in Gen. lix. 22.

The fourth difficulty was whether the word is to be taken in an indefinite, or in a definite sense. If in the latter, then the בְּ, ought, according to grammatical analogy to have the vowel-point kametz: thus, בְּ, “IN THE;” whereas in this instance the בְּ has a sheva.

Hence the various conjectures concerning the meaning of this word.

The following are a few of the numerous interpretations which the translators and commentators have given it. “IN THE BEGINNING”—*In the beginning of**—“IN THE FIRST INSTANT.”—AT FIRST—IN THE HEADNESS—BEFORE—FORMERLY—*With that which is called, first, viz. wisdom.*†—*For the sake of that which is denominated first, excellent; viz. the law.*‡ In short, whole volumes have been filled with the mystical and allegorical meanings of this word, and the interpretation of the first verse of Genesis.§

* JARCHI and several other commentators have considered the three first verses of Genesis as forming but one sentence, thus:—In the beginning of the creation of heaven and earth, &c. God said let there be light, and light was.

† The Jerusalem Targum renders **בְּחִכְמָה בַּרְאִשְׁתָּה** by **חִכְמָה**, meaning the second Sephiro called SAPIENTIA, which though second in order, is first with regard to our conception; and is therefore termed **רַאשִׁית** the first.

‡ The ancient Jews, particularly the Cabalists, affirmed that the law and several other things were prior to the creation of the world; and that it was for the sake of the Law, according to some, or for the sake of the Israelites, or for the sake of the good, that the world was created:

§ The book **תְּקוֹנִי הַזֶּהֶר**, attributed to Rabbi Simon, son of Jochiah, (an octavo volume consisting of nearly 300 pages) is written as a sort of mystical comment on the first verse of Genesis only.

The obvious sense of which however is this—
That when this system was brought into existence, it was the ALMIGHTY BEING who created it, or called it forth from nonentity.—This is the general proposition—all that follows is but explanatory.*

From the preceding observations, it appears that though בראשית may by a possible equivalent be rendered *In the beginning*, yet the words are not actually synonymous.—It also appears that whenever ONKELOS or JONATHAN wish to express, *beginning*, they use particular words.—The former uses his **ר'ישׁ ר'ישׁא**; —the latter his **שִׁירוֹן**. Had they therefore

* The above will appear to the majority of readers, and perhaps *are*, little more than laborious minutiae. But they are the minutiae of men, whose erudition is beyond doubt, and whose talents are known to have been in proportion to their learning, by other and unequivocal proofs. One important inference may therefore be drawn even from these superfluities of research, even from this too anxious desire to extract the whole contents of the sacred text, viz. that the judgment respecting the comparative worth and value of the sacred writings, so often and so earnestly expressed by the writers above quoted, was not formed hastily, or by men who had given but a superficial attention to the work they had thus extolled: since it is evident, that their very errors arose from the excess of the contrary virtue; and since however they differ in the interpretation of the word בראשית, they all agree in this, that God created the world.

intended to render the word בראשית in the sense which Mr. Bellamy and Mr. Cross say they have, they would undoubtedly have made use of one or other of the preceding terms. Instead of which, Onkelos renders it by בקדמון which evidently does not signify, *In the beginning*, but BEFORE—or *with what was before*; alluding, as we have already observed, either like the Jerusalem Targum, to *wisdom, sapientia*; i. e. one of the ten ספירות NUMERATIONS; or to some other cabalistical notion. (See note, page 190.) Be this as it may, it appears evident that Onkelos did not render בראשית—*In the beginning.*

Some of the preceding remarks will equally apply to *Jonathan*.* This ancient translator

* In thus attributing the paraphrase on the Pentateuch to *Jonathan*, I beg to be understood as merely giving the generally received opinion. For I am aware that there are many passages in this work that could not possibly have been written by that ancient author. Indeed, there is great reason to suppose that this work was not composed until the fifth or sixth century. The *Talmud* distinctly ascribes the Chaldean translation of the prophets to *Jonathan*, but does not say a word about any translation of his on the Law: and indeed, whoever will take the trouble of comparing the style of the two works, must be convinced that they cannot both be the production of the same author. (See Mendelssohn's Hebrew preface to his German translation: also Eichhorn's Einleitung, &c.)

renders בראשית מִן אֹלֶא by — words very seldom used by Jewish writers.* Now I confess that many learned men have supposed that Jonathan used these words as equivalent to *beginning*. But with every deference to the learning and talents of my predecessors, I may be permitted to differ from them in this instance. I shall state my reasons, that the learned reader may judge, whether they are well founded or not.

First then, *à priori*, it is hardly probable that Jonathan, who of all the translators is the most mystical, should neglect so fine an opportunity as that which this word offers, and on which,

* To the best of my recollection this word occurs only twice in the Paraphrase on the Law; about six or seven times in Jonathan's translation of the Prophets; and once in the Chaldean translation of Job. *Onkelos* never uses it: nor do I recollect to have met with it either in the *Talmud*, *Zohar*, or in any of our ancient writings, except in an ancient Chaldean poem which is chaunted in the Synagogues on the Pentecost, previous to the reading of the ten commandments; and even in this poem it is used in the sense of *first* as may be seen in the following distich.

אֲקָדְמוֹת מַלְיוֹן וִשְׁרִוּת שָׁוֹתָא
אֹלֶא שְׁקִילָנָא תְּרֵמָנוֹ וִרְשֻׁוֹתָא

Before I speak the words, (i. e. the ten Commandments) or I begin the song, I *first* request permission and consent.

as we have before observed, the Cabalists have written whole volumes.—Secondly :—the sense of words of uncommon occurrence can only be determined by the manner in which the author uses them in other places. Now, on examining the passages in which Jonathan uses *these words*, it appears to me that he meant to express by it *prior*, *anterior*, or rather a state of existence anterior to the one of which he speaks; as may be inferred from the following examples.

Ezek. xvi. 55. “ When thy sisters Sodom and her daughters shall return, (לִקְדָּמָתֵן) Jonathan *לְאוֹיְלָהֶן* to their former state :”—“ and Samaria and her daughter shall return *לְאוֹיְלָהֶן*. to their former state, and thou and thy daughters shall return *לְאוֹיְלָכֶן* to your former states.” Here, the word cannot with any propriety be rendered *in the beginning*.

וְאַשְׁבָּה שְׁפָטוּךְ כְּבָרָא שָׂנָה So in Isaiah i. 26. which Jonathan renders וְיַוְעַצְךְ כְּבָתְחָלָה
וְאַמְנִי קַוְשְׁטָא תְּקִנֵּן כְּדִבְקָדְמִיתָא וְמַלְכִי מַלְכָךְ
בֵּין דִּינִי קַוְשְׁטָא תְּקִנֵּן כְּדִבְקָדְמִיתָא וְמַלְכִי מַלְכָךְ
כִּד מִן אֲוֹילָא “ And I will appoint over you just and upright judges as at first ; and thy kings will reign as formerly, or *antecedently*,” i. e. before the captivity. Here too the word cannot be rendered *in the beginning*, because it is well known, that the nation was not governed in its beginning by kings, but by judges;

as indeed is expressed in the very first clause of this sentence.

Again, in *Isaiah* xl. 20. where the prophet expostulates with the idolaters, and directs them to the three great sources of knowledge : viz. first—reason and experience ; second—human testimony ; . and third—revelation. Thus, **הֲלוֹא תְדַשִּׁ בָּלָoa חִשְׁמָעֵה הֲלוֹא הַגָּד מִרְאֵשׁ לְכָם** which Jonathan renders thus : Do ye not know, i. e. does not your own reason tell you ;—**הֲלוֹא שָׁמְעָהוּן**. Have you not heard, i. e. from human testimony ;—**הֲלוֹא אֶתְחַזֵּי מִן אָוָלָא עֲבָד סְדָרֵי בְּרָאֵשִׁית** Is it not told you in that which was prior, (the Law) that God ordained the work of the creation ? i. e. Are you not taught in the law who it is that has created every thing ?

וְקָדְמִינּוֹת אֶל תְּהִבָּנוּ Further, *Isaiah* xliii. 18. he renders **וְדַמֵּן אָוָלָא לֹא תִסְתְּכַלֵּן**; neither shall you consider the things that were antecedently.

There are a few other places where this word is used, and where evidently it has some mystical allusion. Thus JER. xvii. 12. Jonathan renders the word **מִרְאֵשׁ** by **מִן אָוָלָא** alluding to what the Talmudist and Cabalists affirm respecting the **כְּסָא הַכְּבוֹד**, which, according to them, was one of the things that were prior to the creation.

So also in JOB xx. 4. the *Targum* renders the words עד מני by אולא. Indeed, I was for some time at a loss how to account for this interpretation, (particularly as the Hebrew עד is mostly rendered in the Chaldee, by עלמא, עלם ever, everlasting) until I found the following exposition of this verse, in *Medrash Bereshith*.

הזאת ידעת מני עד ונום " Dost thou know this from old, &c. (Job xx. 4.) which *Rabbi Simon* renders thus,

התורה יודעת מה קודם לבריתנו של עולם. אבל אתה אין לך עסק לדירוש אלא מני שם אדם עלי ארץ :

" The Law knows what took place before the creation of the world; but as for thee, man, thou hast no business to enquire, save into such things as have happened since man was placed upon earth."* This then explains what the *Targum* means by the word מן אולא.

Considering therefore all circumstances, I think myself warranted in concluding that Jonathan (or whoever was the author of the paraphrase on the Pentateuch,) used the words

* For a further elucidation on this subject, see the *Mishna Tract Chagigah*, chap. ii. 1.

מן אולא in the sense of *prior*, and like the other Cabalists he wished to convey some mystical allusions ; viz. “מן אולא” “For the sake of that which was prior,” (i. e. the law) &c. did God create the heaven, &c.

But whether my conjectures in this respect are well or ill founded, it appears certain, that Mr. Cross was grossly mistaken when he asserted that *Jonathan* and *Onkelos* rendered בראשית *in the beginning!* and that “R. Bechai rendered it, *before all, in order!*” and “Maimonides, WITH MATTER!” Mr. Bellamy might therefore have done fully as well had he left Mr. Cross in quiet possession of the honor of these discoveries, without appropriating these errors to himself, and placing them at the very head of his Holy Bible.

ERRATA.

- Page 1, l. 17, omit all.
20, l. 23, omit comma after faith.
25, l. 14, for *idea* read *supposition*.
63, l. 26, for **הטעט** read **המעט**.
66, l. 7, for *will* read *well*.
67, l. 9, for *bibs* read *ribs*.
71, l. 16, after *why*, insert ?
78, l. 7, for *natural substitute uncorrupted*.
78, l. 15, after *and* insert *wherein it is*.
79, l. 20, for *blameable* read *base*.
86, l. 17, for **מצרים** read **מצרים**.
88, l. 16, for *metamorphised*, read *metamorphosed*.
93, l. 16, for *sceptism* read *skepticism*.
102, l. 15, for *cherubims* read *cherubim*.
118, l. 9, for *Syria* read *Syriac*.
128, l. 27, for *blunders* read *blunderers*.
149, l. 21, for *rigt* read *right*.
150, l. 25, for **ויקח** read **ויקח**.
170, l. 8, for **ערמים** read **עירם**.
174, l. 24, for **שפת** read **שפת**.
211, l. 24, for *leur* read *leurs*.
— l. 26, for *le* read *les*.
233, l. 12, for **ברעה** read **ברעה**.
— l. 15, for **הרעה** read **הרעה**.
239, l. 26, for **נוצבים** read **נוצבים**.

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